

#### SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }  
April, 1870. }

## Domestic Missions OF THE Protestant Episcopal Church.

JULY, 1871.

### LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, *May 26, 1871.*

REVEREND AND DEAR SIR:—Those who take an interest in our work here know that we are building a new and handsome church in this Mormon town.

Last Sunday we held our first Services in the basement of it. A congregation of two hundred was present, and more than fifty went away for want of room. Our church proper, when completed, will seat about four hundred. It is a most substantial church; the walls, and bell tower, and cross, of honest, massive stone, with a dry, light and well ventilated basement for our Sunday-school of two hundred and twenty scholars. In this basement, also, the Rev. Mr. Haskins, the head of our educational work, intends to open in September a first class High School for girls only. And this will be in addition to our present St. Mark's (Day) School with its two hundred and twenty-five scholars, girls and boys.

This St. Mark's School, you know, I have always considered to be an extremely important part of our Missionary work. The fifteen scholars with which we opened, four years ago, have grown to 225; and we have been compelled to turn more than fifty away because our old dry goods stores furnish not enough room for them.

And in thankfulness to God and to His giving servants, I record, that the school has been sustained, and is now not one cent in debt. The scholarships (each \$40 per annum) have been generously kept up by congregations, Sunday-schools, and individuals, at the East; and so we have been enabled to give valuable instruction and training to more than one hundred and twenty-five scholars, children born in Mormonism, whose parents are poor, and for the most part "apostates." Our great need for

this school, to which we must soon give attention, is a suitable school-house.

I wish I could say that St. Mark's Church, as well as St. Mark's School, is not in debt. But I grieve to tell that on its completion we will owe, I think, \$15,000. My only comfort, under this burden, is that the money has not been wasted upon anything cheap, but is well expended in the thoroughness and completeness of the work. A Mormon, on seeing the well-founded, heavy walls, remarked, "I guess that these young men have come to stay." I do believe that our cross-crowned church, with its complete appointments of order and beauty, will be a standing preacher here, working mighty if quiet influences in behalf of reverence and true religion. No spire or tower is in this town. Our modest turret will be the first. No bell summoning to prayer is in this town of 18,000 inhabitants. Ours will be the first.

No, I am not sorry that in this capital city of a powerful, hideous heresy, we are to have the helpful influence of a costly, well-appointed church. But I am sorry not to have it paid for. My hope is, that God will move His servants in England and at the East to help me out of my embarrassment, though I have no present assurances that they will do so.

Friends have moved, in accordance with the suggestion made in the *SPRINT OF MISSIONS*, to make our very beautiful chancel window a memorial of the late Rev. Morelle Fowler.

Two other windows are given—one a memorial—one by our own Sunday-school.

The Bishop's chair is a memorial of a much-loved son, given by a gentleman of the Diocese of Central New York.

The bell is presented by the Sunday-schools of Hempstead and Newtown, in the Diocese of Long Island.

The Rev. R. M. Kirby has arrived among us, and is my most faithful and efficient assistant here.

The Rev. Mr. Gillogly, in the Mormon town of Ogden, forty miles distant, is beginning the foundation work, which the Rev. Messrs. Foote and Haskins did so wisely and so well here. Mr. Gillogly has his School of the Good Shepherd with thirty scholars, nearly all Mormons. The teacher, Mr. M. N. Gilbert, from Hobart College, is a model of helpfulness and fidelity, and is my first candidate for Holy Orders. Mr. Gillogly lived first in a car, and preached in a rail-road passenger room, and then in an old saloon. Now, thanks to a generous Christian giver whose praise is in all the Churches, the Services of the Church of the Good Shepherd are held in a large, suitable building, on a corner lot, for all of which we paid two thousand dollars.

From our St. Mark's School, we expect to send one lad, of Mormon antecedents, to College, this Fall; and, with God's help and blessing, he is to be a Minister.

Next year, two more of our boys (one born here—both of Mormon parentage), will (D. V.) go to College; both hoping to study for the sacred Ministry.

In two weeks, I expect to start forth for my visitations of Idaho and Montana. Before going, I am to hold a Confirmation here, at which some fifteen will be confirmed.

Hitherto, indeed, hath the LORD helped us, and we are grateful. May He pardon and help our ungratefulness, for the SAVIOUR's sake.

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### *MISSIONS TO SIOUX INDIANS; SHALL THEY BE SUSTAINED?*

I AM constrained to solicit from my fellow Churchmen present help for the successful Missions to the Sioux Indians, that Bishops Whipple and Clarkson and the Rev. S. D. Hinman urged me to provide for, until the Church realizes its obligation to our home heathen. Fortunately, this department of Missionary work is now deemed so important, and the field is obviously so ripe, that, in October next, definite arrangements will undoubtedly be made for the support of the important Missions that are now mainly dependent on the liberality of a few individuals. Congress has removed the greatest obstacle to Indian Missions, by checking the customary frauds; whilst the President and the Secretary of the Interior have claimed from religious bodies the help in civilizing and Christianizing Indians, that the Christian Church alone can give. Six Indian Agents, now in the field, were nominated by our Missionary organization at the request of the President, and they claim the help of the Church, or their Mission will be powerless for permanent good.

The success of Missions to the Santee and to the Yankton Sioux satisfies all intelligent observers that our home heathen can be saved by the principles and practices of the Gospel; and Christian Indians have become hopeful for the future of their people. When a whirlwind, just a year since, crushed the beautiful Mission buildings and buried the family beneath the ruins, the Santees mourned as if all hope had been blasted. When they succeeded in digging the Missionary and teachers from the ruins, and saw still more commodious buildings erected, their faith in Christian people grew so strong that they were able to inspire other Indians with a like hope. The Poncas, on a contiguous reservation, earnestly craved a Missionary, and Bishop Clarkson introduced one to them three weeks since. On the opposite bank of the Missouri, at the solicitation and with the assistance of Indian chiefs, we have built three churches, and established successful Missions to the Yankton Sioux, under the charge of the Rev. J. W. Cook, assisted by a Presbyter, a Deacon, a Candidate for Holy Orders, and a Catechist—all Santee Sioux Indians. A Church school, located among the upper Brule Sioux at their solicitation,

has been most successful, but these Indians are moving more than 100 miles into the interior, where they are to be permanently located on arable land of their own selection. Their chief has sent to me the following message, through the Agent of the tribe. "Spotted Tail requested me to write and say, that he wanted Missionary schools and churches established; that he was satisfied their influence for good to his people was very great, and he trusted that he would not be disappointed."

Other Indians are equally earnest for Christian civilization, and when heathen plead for that which has been intrusted to us, it is hard to falter; but what can I say when more than \$18,000 will be needed by Autumn to complete existing buildings, and to maintain the Missions for which there is no provision. The whirlwind awakened a more general interest in Indian Missions, but the offerings were not usually large, or sufficient to replace the buildings, and this flow of money has tended to decrease contributions to other Indian Missions.

Some zealous women have contributed liberally, and a few of my own personal friends gave \$500 each, whilst a member of St. John's Church, Elizabeth, N. J., sent \$750.

In the present exigency, when a successful appeal cannot be made to empty Missionary treasures, I cannot refrain from asking a contribution, and such influence with others as you may be willing to use.

WM. WELSH, *Treasurer,*

1122 Spruce st., Philadelphia.

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### *THE WARNING OF THE COMMUNE.*

THE revolt of the late Commune was as unjustifiable as its measures, some of which appear as dark as any that stain the annals of crime. The subject is likewise full of serious warning.

The blood-story of France, prior to the usurpation of the man who lately sat upon the throne, is almost as familiar as the last two decades of licentious misrule. Nevertheless, we may again be reminded of the fact that when, in 1851, Napoleon III. accomplished his famous *Coup d'Etat*, and shook the midnight air around the Champ de Mars with the musketry of his minions slaughtering citizens who opposed his crime, he inaugurated the train of events that brought his own downfall. It is true that the usurper began to speak fair; to beautify Paris; to provide amusements; to wash the streets; and to make the great city a fit residence for the one whom "Divine Providence" had appointed both to parallel and rival Caesar on the historic page. Thus, superficial decoration rendered usurpation beautiful; and, in the eyes of travelling Americans, the usurpation appeared sublime.

But, while the public avenues were kept clean, the public conscience was as foul as ever. Licentiousness grew apace. The examples set in

high places corrupted the popular mind and told with fearful effect upon distant New York. Thus pride multiplied itself. Selfishness became the ruling principle in all hearts, and wealth was accumulated and esteemed only as means of ministering to this same pride and selfishness, in connection with unbridled lust; so that, about three years before the outbreak of the Franco-German war, the late M. Paradol pronounced that neither religion, the sense of duty, nor the obligations of honor—the three great safeguards of a nation—had any real hold upon the French mind. In fact, a splendid Epicureanism had been accepted by all those who were not obliged to labor daily for their bread; and the motto of the rich upper classes was, Let us eat and drink, for to-morrow we die. Self was supreme; and the poor and the ignorant, who form the overwhelming majority of the people of France, were left to take care of themselves, without sympathy and without hope, their moral and religious welfare being conspicuously neglected. Finally, in an hour of madness, there came the declaration of war, and the watch cry, *A bas Berlin.* The French armies rushed to the frontier, certain of victory, and unconscious of their real lack of manhood. But, ere they had reached the Rhine, divided Germany, whose sons were still strong with the strength of their ancestors, the Northmen, rose up as one man, hurled the enemy back, hewed their way through the natural defences of the country, as they did through the ramparts of living men; and, laying low fortified city and intrenched town, shut up their foes within metropolitan walls.

The Republic had in the meanwhile been proclaimed; but the appeal to Liberty was in vain. Paris fell.

Now what next?

Glance rather at the condition of the poorer classes reduced to want, and without moral and religious restraint. Of work they had none, and the hope of a revival of trade in the midst of the disorders of the times was small. What was worse, they did not have the sympathy of the rich, who cared only for themselves and with supreme selfishness consumed their large incomes upon their own lusts. On the walls, during the siege, the rich and the poor had fought together; but, when the conflict ended, the former gave his ear to the royally inclined government of Versailles, and the poor man was heartlessly left out of the account as he had been before, time out of mind. Soon the souls of the lower classes, without religion or the sense of honor, were again on fire, and they remembered the old socialistic teachings, and would now know, *why certain men were entitled to have so much, while they had nothing*, a subject of awful moment in the mind of a desperate man suffering from want. Overlooking the difference between the right to accumulate a large property and the right of a man to use such a property solely on himself, they practically denied the right of all property, shouted for Agrarianism, and, led on by demagogues, hailed the Commune, whose incendiary fires were at last

quenched in blood. Other things certainly entered into the issue. Paris was anxious to prove its identity with France; and yet the property question was one that overshadowed all else, and gave the movement its name.

What, then, is the great warning offered by the example of the Commune?

It is that which points to the folly of accumulating wealth, without effecting any insurance upon wealth by providing sufficiently for the moral and religious training and education of the people; subjects that had long been treated with increasing neglect.

It is true the country swarmed with Priests; but they were little more than a political power, in the pay of the Empire. The execution of the Archbishop and his immediate Clergy indicates how the people regarded their office. Under their management the morals of the people sank lower and lower every year, and at last religion became almost a nonentity. At least, as M. Paradol asserted, it lost its hold upon the public mind. The country therefore had no safeguard. The French must now realize their awful blindness; while it becomes us to take warning by their example, which, if followed, must be attended with the same results; since, if we sow irreligion, we shall reap a Commune.

Every thoughtful man must be aware of the fact that modern society is entering upon perilous times. Not alone in France, but in conservative England, socialism is making rapid strides, and threatens the speedy presentation of issues before which men will grow pale. That covetousness which is idolatry is coming to be a more perilous thing than ever; and therefore we should take warning from the example of the Commune, and, by the cultivation of religion, morality and virtue, build up those defences that will alone enable us to meet the coming storm.

And in this connection, the question of Missions stands out in overwhelming importance. When we see that perils overshadow our times, we must be persuaded that a vigorous prosecution of Missions forms our great duty. Nothing but the great principles of Christianity will be able in the future to save this land. The Christian people of America have a great duty before them; and if, in the times to come, they wish to dwell safely under their own vine and fig-tree, free from the terrors of that Communism which has already spread itself throughout Europe, they must devote a liberal proportion of their time and substance for the support of religion. This alone can insure the order and stability of the country. Missions must everywhere be prosecuted with an unflagging zeal. Our rich must pour out their wealth with a lavish liberality to secure all our new territories to the rule of Christianity, while the poor must give of their poverty to aid in establishing religious schools. Religion, honor and the sense of duty, must be preserved in their in-

tegrity, whatever may be the cost; otherwise, mutual confidence will be destroyed, and the foundations of society will crumble away.

NEW YORK, June 5th, 1871.

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## CRITICAL NOTES ON READING AND PREACHING.\*

By REV. FRANCIS T. RUSSELL, M.A., Professor of Elocution in the Berkeley Divinity School, etc., etc.

### ARTICLE XI.

#### THE PRAYERS. (*Continued.*)

A TABULAR view of some of the opening passages (the *Invocations*) of the Prayers would, with an accompanying emotional analysis, suggest something as to the propriety of the expression in each instance. We must remember, however, that the utterance of the feeling while the same language may be repeated, is greatly affected by what prompts the Invocation and what follows it. For instance, the expression, ALMIGHTY GOD, may be, as in the Burial Service, the expression of the profoundest awe, or it may be, as in the General Thanksgiving, the impulsive, yet reverential outpouring of gratitude. So, too, especial *occasion* may give color or feeling to some title of the Divine Being, which naturally, in ordinary use, demands no such degree of emphasis. The *place*, also, in which the Great Titles are invoked, would have some effect upon the use of the words, which elsewhere might demand an entire change of voice.

Although, however, there are all these and other influences to form the expression, and many exceptions constantly occurring, there is yet enough of the ordinary meaning or feeling attached to the various forms of Invocation to make it profitable to study the emotion awakened by the various titles, &c., of the Prayers. The table given below might be profitably extended.

#### THE INVOCATION OF THE PRAYERS.

Titles, Attributes, &c.	Emotion excited and to be expressed.
<i>Lord,</i>	<i>Reverence.</i>
<i>God,</i>	<i>Increased reverence.</i>
<i>Almighty, Everlasting, Eternal, Everliving</i>	<i>Reverential awe</i> ;—increased when two or more titles are combined.
<i>Father.</i>	<i>Profound filial reverence</i> —expressive of a tenderness of feeling not awakened by other titles.
<i>Merciful, Gracious,</i>	<i>Reverential gratitude.</i>
<i>Glorious, Mighty, King.</i>	<i>Majesty.</i>

The use of the exclamation “O,” and of the adjective “most,” increases the fervour of the expression with whatever attribute or title

\* Entered according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

they may be found. "FATHER," marks one degree of feeling, for example, while "O FATHER" deepens the reverence and increases the tenderness; "MERCIFUL FATHER" utters one degree of reverential filial gratitude, and the addition of *Most* utters a still more fervent degree of the same emotion.

Again, the combination of two or more titles demands a corresponding increase of emotion in the expression. For instance, "O most Powerful and Glorious LORD God," (Prayer at sea) and "O Eternal God, Mighty in Power and of Majesty Incomprehensible," (Consecration of a Church). In both of these we find the fullest degree of reverence and majesty, with the addition of awe in the last. In "O FATHER of Mercies and God of all comfort," (Prayer for the sick) we find the utmost tenderness, gratitude, and filial reverence combined, and in "Most Mighty and Gracious Good GOD," the fullest degree of majesty, gratitude, and reverence.

The description of the titles may not relate to emotions so readily and naturally combined as those above given. The transition in the expression would be more marked in such cases, corresponding with the abruptness of the change. For instance, "O LORD, (1) our Heavenly FATHER, (2) Almighty and Everlasting God, (3) who dost from Thy Throne behold, (4) etc. (1) Reverence, (2) Filial reverence, (3) Awe, (4) Majesty. The feelings here are quite distinct from each, and do not naturally flow together as in some of those passages where the language is prompted by one impulse of utterance. This will readily appear by contrasting the passage, from the Prayer for Rulers, above, with the Invocation, "O Most Powerful and Glorious LORD GOD," where there is variety, yet harmony.

There is another point which should be noted in the proper reading of the Invocation of the Prayers: the character of the supplication to which it leads. The petition may touch the tenderest sympathies of our natures, as in the Prayer for the Sick, or the Afflicted, or it may lift up the heart, like the call of a trumpet, as in the Thanksgiving for Victory. The introduction in the reading should, therefore, naturally lead to the subject-matter of the supplication. To read the opening of the second prayer before the General Thanksgiving, for Ash-Wednesday, with the same expression as that appropriate to the Collect for the Sunday after Ascension Day, would be just as incongruous as to transfer the triumph of the latter to the humiliation and contrition of the former.

Now, there is a style of reading the Invocations so as to make them very unemotional, not to say unmeaning in effect, where the emotional analysis as suggested above is entirely disregarded, and the words are all uttered with the same sound as though they were so many syllables of one word and might be represented to the eye after the old methods of

printing, thus : “ OlordourheavenlyfatheralmightyandeverlastingGodwho hastsafelybroughtustothebeginningofthisday.” And there is still another error, even worse than this, where the emotional analysis is carried into the region of dramatic expression, and the most startling effects are produced which appeal to the ear very much as the following representation appeals to the eye: O LORD (loud, high and full) our Heavenly Father, (very soft, low and light) Almighty (high)

*and* (with long pause.)

*Everlasting God, (lowest)*

“ Who dost from Thy Throne,” &c., ordinary voice. The absurdity must be manifest ; and if such excess has not been heard by the reader of this article, then he certainly has not heard all the readers in the Church.

It is unfortunate that we are in danger of being charged with irreverence in such use of precious language, but if it shall in any way help to eradicate either of these two extremes in the faulty methods of reading, the sober purpose of the illustrations will be appreciated. The inference to be drawn from the two representations above, is this : that while avoiding the unmeaning, unfeeling, and rattling jargon of the first style, we are also to avoid the equally unnatural and inappropriate style of the other. It is no easy matter to decide how much fulness of expression to give to the language of the Prayers. We must remember that the form is *precomposed*, restraining that impulsiveness of expression, which in *ex tempore* prayer, assumes, sometimes, the utterance of irreverent importunity. The spirit is composed—not apathetic. Then the *harmony* of the entire reading is to be considered : one passage or one prayer standing forth too prominently, diverts the attention from other portions equally important. There is to be harmony—not monotony—in the effect. The Special Prayers and Thanksgivings form, sometimes, exceptions. There are many other particulars which might be profitably considered, but some of them relate to matters of taste, (*de gustibus*, &c.,) and others would require too much time and space, to be discussed in these pages.

One thought, before we close the subject of the opening passages of the Prayers : let the reader satisfy his own ear that it is the *voice of reverential invocation or adoration* that he uses, *not* the tone of command, —we are petitioners ; nor of abject servility,—we are children of our merciful Father ; nor of undue boldness,—what we ask for, is a free gift of Divine mercy ; nor of that timidity which led a good critic to say to a young Deacon, “ You read the Divine titles just like a boy learning to swear.”

THE RECTOR OF ROXBURGH;\*  
OR, THE SPIRIT OF MISSIONS.

CHAPTER II.

ON the evening of the day which included the events detailed in the previous chapter, Marmaduke Walton and his wife were seated in the study, where the afternoon's conference was held. They were now, moreover, engaged in a very pleasant conversation. The debts to which Mrs. Walton alluded on her first introduction to the reader had not, indeed, been discharged, yet a load seemed to have been removed from their hearts. The original *magnitude* of a trouble is after all not the chief thing. It is, rather, how we bear it. It is in our power to make it more or less. With the maintenance of a right spirit, every trouble experiences an enormous shrinkage. In certain alembics, the crude things of life get pretty thoroughly distilled.

So thought Mrs. Walton to-night; and when Eva came bounding into the study she was quite happy.

"Well, Eva," said Mrs. Walton, "you havn't told us yet about the visit you made at Mrs. Mason's this afternoon. How did you enjoy it?"

"Oh, beautiful! All the Sunday-school was there, Mary Morton, Emma Snow, Annie Blake and the rest; and Susie Mason's aunt from New York, who is going to let Susie go home with her some time."

"And what did you all do?"

"Oh, we had such fun, and played and played; and when we got tired we all sat down, and Susie's Aunt told us stories."

"Is that all?"

"No, Mamma. She showed us some boxes all covered with pretty letters, and a cross in the middle, and said they were *music boxes*, and that little girls ought to save all the money they could, and put it in these boxes; for, every time we put any money in the box, the jingling would be heard a long way off, and that a penny would make music way out in California. Wasn't it funny? Mamma, how far is California?"

Here the Rector and his wife exchanged significant glances, the former saying, "Those Missionary boxes!"

But Eva wanted an answer, and so she asked, "Isn't California ever so far?"

"Yes, Darling, very far."

"But Susie's Aunt said that the music would go all the way, and make the people who live there very glad. And she gave me one to put money in, if Papa is willing;" and here she ran and brought the wonderful thing in question, which was certainly very pretty, and worthy of a place on any mantle.

"And so, Pet, you want to make *music*," said her father.

"Yes, Papa."

And thus it was arranged; for this dear girl was precious to her father's heart, and, in her winsome way, settled a good many things. Often, thereafter, Eva applied for a donation, for musical purposes, which her father never failed to grant, as he took a "philosophical view" of the subject, and thought it was an excellent thing for children to "get out of themselves, and feel an interest in others. It argued well for their *future*." But he would find by and by that it was good for others than children.

Janet next came for Eva, and the Rector and his wife were left alone. At last, as they continued the conversation, something led Marmaduke to refer to the disposition of the unpaid bills. But Mrs. Walton treated the matter as of little consequence, and felt needlessly repentant in regard to her previous strictures upon the parishioners of St. Mark's.

\* Entered according to act of Congress, in the office of the Librarian of Congress, at Washington.

“But you know, Mary, that I cannot allow you to be troubled about the matter.”

“Indeed, I am *not* troubled; they can stand.”

“Of course *no* one will *inconvenience* us, on that score.”

“No, and who is there in Roxburgh that would even *ask* the Rector of St. Mark’s to pay a bill? No one, I am sure.”

“And why not?”

“Because, oh—because.”

“Because what, my Dear,” persisted the Rector, with a semi-amused expression upon his face.

“Because, well—because you, we—can’t pay, at least *every* day.”

“Exactly,” replied the Rector, with just a little of the afternoon’s fever returning for the moment. “If I knew that I *could* pay, *any* day, nothing would trouble me; but now these people, by their neglect, push me into the position of a beggar.” “But, Marmaduke, you know that this is not *your* fault,” said Mrs. Walton, in that deep, kind tone that always went straight to her husband’s heart. “If you do your duty, the blame must lie with the people. You know that with *your* talents in any other profession it would be easy to win a competence. But you have chosen the service of our dear LORD, Who when upon earth had not where to lay His head. Ours is the common lot. You might do differently. You have made a voluntary sacrifice, and the people know it. They respect you accordingly. No man stands higher than you do to-day in Roxburgh.” As she uttered these last words her face shone with delight; for she expressed a literal truth, and a wholesome one, too, for Marmaduke Walton in his present fit of self-depreciation.

“Still, unpaid bills trouble me,” averred the Rector.

“But they don’t trouble St. Mark’s Parish,” replied Mrs. Walton, laughing, and still endeavouring to push the *real* sinners well up to the front.

“And that is the worst of it,” was the reply of Mr. Walton, now also essaying to laugh, and desirous of returning to the more cheerful subjects with which they began the evening. He was persuaded, though hardly convinced, by the reasoning of his wife, which, if not adjustable to the syllogism of Aristotle, agreed with the logic of common sense. The substance of it was, that those should be ashamed who have something to be ashamed of. *Her* husband was doing God’s work for CHRIST’s sake; and whatever might be the incidental inconveniences of his calling, Marmaduke Walton might hold up his head *anywhere*. And, to tell the truth, he *did*.

But by this time both parties were quite tired of the whole subject, and after sitting in silence a little while, plying her needle, Mrs. Walton went up to the nursery to look at Eva, and ascertain if she was nestling comfortably in her crib. In the meanwhile the Rector of St. Mark’s settled himself in his study chair, and began to consider how he should effectually “stir up” the people.

And while he gives himself to a quiet hour let me endeavour, from what I have seen of the case, to give a diagnosis.

The Reverend Marmaduke Walton, fifteen years before had graduated at a Theological Seminary which at that time was not particularly distinguished for the breadth and generosity of its thought; and the most of the Alumni unconsciously fell into the notion that, in a certain sense, at least, it was the chief business of a Clergyman to look after his own interests; a principle which, perhaps, we need not quarrel with at all, in the case of those who comprehend *where their interests lie*. But all do not. The students of the Seminary in question were taught to take serious but not *large* views on the subject of ministerial duty and usefulness. An overpowering centripetal force was ever present in the circle of Seminary thought, and, under systems which repressed expansion at every point, a wealth and liberality of soul was seldom

known. Hackneyed forms on the subject of beneficence, for instance, were sometimes heard within the Seminary halls, but the matter was not *applied*. The thinking was not full, and the practical theology was defective. The poorly-endowed professorships, too, were often used in games of ecclesiastical foot-ball, and thus the students were with difficulty shown what was the great palpitating nerve of Christianity. So it came to pass that the parish was the objective point of thought, while the subject of the general dissemination of the faith, systematic beneficence, and kindred activities, were lost amid schemes of Pastoral theology and bald historical truth. Forth from this unsymmetrical and unbalanced system, Marmaduke Walton went to his struggle with the world, being, it is true, devout and reverential in mind, and devoted to his duty, so far as it was comprehended in the round of his thought. Wherever he labored he gave his best efforts to the parish, and performed the duties of his high office with conscientious zeal. He had now been three years in his present field, and one result of his labors has already been indicated by the collapse of the parochial purse.

But though thus far Mr. Walton's financial vexations have had a prominent place in this sketch, no one should suppose that he was a selfish man, or that he placed an undue estimate upon money. There was no penuriousness in his composition. If a selfish man, he would, perhaps, have carried his talents into another vocation. On the contrary, he sought, not his own, but his people's good. In his wife, daughter and parish, all his thought was bound up. He would endure almost anything for the sake of either one of this sacred trio. *And that was where the secret of his trouble lay.* Marmaduke Walton was thoroughly devoted, but the force of his devotion sought the center instead of circumference of things, as the true field of his ministerial activity. His beat was hemmed in by narrow bounds. He went through his duties displaying an unquestioned ability and zeal, but, after all, it left a bankrupt parish on his hands. And at the end of his efforts, he was left to wonder what could be the matter. At the last anniversary of the County Agricultural Society, he delivered the customary address, taking an enlightened view of the duty of the Agriculturalist, whom he exhorted to look far beyond his own farm, to encourage the literature of farming, to endow schools for the study of applied chemistry, and to take a constant, practical interest in the advancement and success of his calling in every part of the world. The vast audience, clustered around the canopied platform, enthusiastically caught the idea, and at the end of the peroration filled the air with deafening applause; but at the close of the day the Reverend Marmaduke Walton rode home to Roxburgh, forgetful of the fact that the same great principle was laid down by the LORD of the moral and spiritual vineyard for the regulation and prosperity of His Church. Thus the Rector of Roxburgh supplied, in his own person, the picture which he presented in his address, of the farmer who so painfully cultivated his little patch of ground, always selfishly keeping within his own pale. Therefore, he went on, day after day, wondering what could be the cause of his small ministerial success.

And while he was in this state of mind, resulting from his defective professional training, a missive came, one day, which, substantially, pronounced him superior to the great majority of his ministerial brethren. Otherwise, he was "created" (for so the letter expressed it) a DOCTOR OF DIVINITY. And yet there were children, even, all over the land, who had a better grasp upon certain root principles of the Divinity, of which he, with an unconscious sarcasm, had been "created" a "Doctor."

But we must tell how Marmaduke—we beg the Rabbi's pardon, the Reverend Doctor Walton—received the intelligence; for his new honor cost him a pang. A letter came one day, bearing unmistakably the post-mark of New York—the Mecca of American Clergymen. Moreover, the envelope, which was accompanied by the diplo-

ma sealed in a large wrapper, bore the monogram of one of the largest and most flourishing Fifth avenue parishes. He was sure of his point *now*, and, with breathless haste, he tore open the letter, which, however, was from an old and almost forgotten friend, who informed him, not that he had been elected to the incumbency of St. Softphronosius' Church, with a Rectory and ten thousand a year, but only that, as "a compliment," he had used his influence with the Board of Trustees of Swellville University to have his friend "created D. D."

"Well," said the Rector to his wife, when he had recovered from his hallucination, "it's better than nothing."

"A great *deal* better than nothing," was the reply. In fact she was extremely gratified, and wondered that it had not been done before, though in her inmost heart she resolved that he should never be to her anything but Marmaduke, plain Marmaduke, an odd name, to be sure, but just as interesting as of old, when she learned it among the May apple-blossoms in her father's orchard. She knew what *he* thought, too, on that question, and made no allusion to "the Doctor" the next time a visitor called.

Mr. Walton very soon became accustomed to the sound of his new title, yet, with an increase of honors, there was no visible growth of general prosperity. Nothing was done about the church debt, and the salary was in the arrears as ever.

This was his third year, and the townspeople were already beginning to wonder why he had not already been starved out, like his predecessors; while there was little or no spiritual fruit. The first year, the Bishop visited the parish immediately after the Rector's arrival, when there were no candidates. The next year, only four or five came forward to receive Confirmation, while the Rector now anticipated the third visitation with uneasiness and chagrin. He really began to think that he should be obliged to institute a more ornate Service and thus excite the people. Things were in all respects at a low ebb, and it was with great difficulty that he could find teachers for the few scholars in the Sunday-school, who, oddly enough, he thought, could not be interested in the subject of the church debt, so that his penny collections, instituted after a careful estimate of the amount "certain to be raised," grew small by degrees, then beautifully less, and finally were forgotten. It is true that the seniors in the congregation favored the idea in connection with the children. It was a happy, vicarious sort of arrangement, and one that would save an inroad upon their bank-notes. Yet the illusion was finally dispelled, and, at last, some openly expressed the opinion that "children didn't amount to much after all." They must be wonderful children, indeed, whose zeal could flourish in the atmosphere of selfishness breathed by the Parish of St. Mark's.

Of course, there was somebody to be blamed beside the people of the parish, and hence we have not thus far sympathized much with the estimable Rector of St. Mark's. And yet the people deserved the severest censure. They were able to do far differently, and, like most parishes in the older portions of the country, had abundant means of providing suitably for the support of the house of God. Nevertheless, they maintained that penurious policy which to-day is driving away candidates from the sacred Ministry, and rendering it impossible to get the adequate clerical supplies for the organized parish or the Mission field. With all the efforts of the societies for the "Increase of the Ministry," the statistics show that the Ministry is not being increased.\* Evidently, we are on the wrong track. In these days, the expense of living has come to be heavy, and when young men look forward to the future they know not how to take so important a step as the preparation for the Priesthood implies. The offer of a free education does not answer, when the question of adequate life-long support

\* At least, not materially, in the Protestant Episcopal Church.

immediately follows. And hence the ranks of our Clergy are thin, while all other professions are crowded.

It may be said that "such as hesitate are hirelings," and that men should enter the Ministry regardless of their personal prospects; yet, nevertheless, men *must live*, and talented young men *will be* repelled from a course of life which, in an enlightened land, subjects them to *perpetual injustice*. We need, therefore, an *increased support for the Ministry*; for, if you want an abundance of cattle on a thousand hills, see that they have *fair pasturage*. But the people of Roxburgh did not believe much in pasturage, at least for their Pastor, and seemed to think that the shepherd should in *all respects* provide for his sheep. The great thing now to be done was to show them the point at which they should *depart from analogy*. The Rev. Dr. Walton, however, would be obliged to get his eyes open first, work his way out into larger views of practical Christianity, and discover the true method of bearing the Divine commission in all its fulness. This the Rector of Roxburgh was destined to do, for he was a progressive man, possessing abundant strength, manliness and courage, and ready, even at the cost of a large confession, to remedy what the observer has seen to be the evils of deficient theological training, evils which still continue to unfit brilliant, gifted and devout men for the noblest, and, in a sense, most chivalrous department of ministerial duty, and stifle in their hearts *the Spirit of Missions*.\*

But the Rector of Roxburgh, we have said, must first have more light. This, however, did not come at once, though he engaged from time to time in severe reckonings with himself. It will therefore be our next task to show how a revolution was brought about, a change whose successive stages were analogous to the growth of the blade, the ear, and the full ripe corn.

Early one evening the Rector sat in his easy chair in his study, turning over the leaves of a volume containing the proceedings of the Roxburgh County Agricultural Society, while Mrs. Walton occupied an ottoman near him, engaged with her needle; little Eva, the meanwhile, nestling at her mother's side, poring over the wonderful pages of a volume of *The Chatterbox*, the book being nearly buried amid the loose locks of her long, golden hair.

As Marmaduke Walton rambled on through various departments treating of the country crops, cereals and fruits, with timely suggestions on the subject of how to plant, graft, sow and reap, he came to his own production, the address delivered at the last anniversary, and which won such golden opinions. As he went through the leaves, conning here and there a sentence, or refreshing his mind with some particularly fine thought, he came to the following paragraph:

"How narrow the ideas, how unwise the policy of the nineteenth-century farmer who gives exclusive attention to his own field! How fallacious the logic which argues perpetually for self! Confined to such limited bounds, the heart becomes alienated from progressive thought, and the intellect loses the stimulus that is imparted by the example of enterprise, while the withholding from the world at large the knowledge and experience which he has himself amassed constitutes an irreparable wrong, which, by a well-known law of compensation, returns with an increased force to attack his personal interests. Let, then, every Roxburgh farmer feel that he belongs not to the borough, nor even to New England, but to the *world*! Let him sympathize with those engaged in his own calling wherever the agriculturalist with an upright intention earns honest bread by the sweat of his brow. And at the same time let him give generous

\* The writer, in what he has to say about the frequent changes in rectorship (which on an average equal the Methodist term of three years) as well as in his remarks about the increase of the Clergy, and ministerial support, only echoes the declarations of many of the Bishops, whose collective testimony on the subject is now accessible.

aid according to the measure of his personal power, confident in the high faith that in the effort to help others he will always elevate himself."

And with many more such wise words the public-spirited Rector of St. Mark's sought to impress upon his audience the demands of the age for mutual help and sacrifice.

"Well-turned sentences, those," thought Marmaduke Walton, with a feeling of pride, "and a timely embodiment of an unimpeachable policy. Our farmers don't think enough of such things." And now, as he mused over his address, and the circumstances attendant upon its delivery, he remembered the words of one individual, a stranger, who, among others, came forward to congratulate him, and who, after speaking of the pleasure with which he had listened to such enlightened views, remarked, in a slightly changed tone, "I wonder that you are not more of a Missionary."

Marmaduke felt just a little puzzled at the time, but the next moment the stranger had gone, and in the excitement attendant upon the succeeding exercises, the remembrance of the remark passed away. But to-night, in his study, it returned. Once more, the stranger—a cultivated, commanding and scholarly man, appearing like some rusticating Bishop in disguise—stood before him, and he heard again those words, "I wonder that you are not more of a Missionary." What did it mean? Then followed a long season of profound cogitation, in the course of which he failed to notice the prattle of Eva who had laid aside *The Chatterbox*, and was now gravely lecturing a great doll on the propriety of going to bed; failed likewise to hear the direct address of Mrs. Walton, when, bending busily over her work, she wrinkled her forehead to ask, "Well, Marmaduke, what now?"

It will not be necessary to detail here the train of thought that passed through his mind, but the conclusion brought the words of Paul:

"YE ARE GOD'S HUSBANDRY."

At this stage, his hand, which had been raised in a confused way to his head, suddenly came down upon the arm of the great chair, while at the same time he drew a long breath of relief with the general aspect of a man who had made up his mind. This huge breath caused Mrs. Walton to look up again, while Eva forgot her little homily and her doll. At last the Rector of Roxburgh spake, his words and his countenance both expressing great earnestness. But what he said must be told in the next chapter.

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### *SORRY TO BE A BORE.*

In that land which is the inspiration of Missionary consecration and the object of the world's practical prayer, in that land where there is no need of the great orb that now illuminates our earth, because the LAMB is the light thereof forever, we shall realize fully for the first time the narrowness of our present life, and the exceeding

" . . . . . rarity  
Of Christian Charity  
Under the Sun."

We may indeed pride ourselves, at times, on the largeness of our humanity, the breadth of our sympathies, saying with the old classic Poet, that nothing is alien to us that is human, and thus come to speak,

with uncommon fulness, the tongues of symmetrically developed men, as well as of angels; and yet, when the day of translation dawns, we shall after all feel surprised to find, in the throng around the throne, saints who never heard of our sanctuary, full-crowned martyrs not in our calendar, true men of God who never bowed at our altar, women who never breathed our prayers, and multitudes of all sorts and conditions whom the narrow and shrinkable mantle of our charity could never by any possibility embrace. We may also be surprised to find there many whom the world has counted singular, and who, among their Christian brethren, are now set down as hopelessly perverse, crotchety and queer. With some of this class it has been our lot to deal. To them, therefore, let us turn, even at the risk of a sudden transition in the tone of thought.

The world has long been amused by the "Curiosities of Literature" compiled by the famous author of *Lothair*; but it is not general literature alone that numbers its characters or counts its curiosities. Missions are fruitful in things odd and rare. Like Hamlet's father's Ghost, the pigeon-holes of our office desk could a tale unfold. The revelations might not cause each particular hair of the reader's head to stand on end, yet they would excite his risibility. Sometimes, however, we hardly know whether to laugh or cry. The first Napoleon, retreating from Warsaw, said that there was but a step from the sublime to the ridiculous; but often we cannot tell which is the ridiculous and which is the sublime, or, at least, where one ends and the other begins, so nicely do they occasionally shade off. But, then, again, cases occur where there can be no mistake, and where the oddity or the obliquity is sharply defined. But we will let what is simply amusing pass, in the present instance, and cite a case which at least has the merit of usefulness, in that it stands as the exponent of quite a numerous constituency which often plays the part of the Sphinx, and says less than it means. Yet we have no doubt about the meaning of those to whom we refer, for sometimes a specimen speaks out. Such was the case recently when, in reply to our efforts to increase the circulation of the little *Missionary paper, HOME AND ABROAD*, the Rector of a steady-going New England parish wrote to say that *they didn't want to be bored*.

Now, we just said that we would let what was simply amusing pass; but, after all, the reader may think this the funniest thing of all. It is certainly a little grotesque; yet we think that we are justified in taking a

serious view of our Reverend correspondent, and (without suggesting that Peter, when he stood in the High Priest's hall, probably was averse to having some things thrust upon his attention) in impressing upon his mind the fact that in old times the *Laodiceans* didn't "want to be bored." Possibly he intended to renew a venerable jest, but we fear not, and have the impression that our one solitary little printed missive was too much for him and his, and that he really did not, as he states, "want to be bored." Poor man! We sympathize very deeply with him in his perforated, punctured, cork-screwed, "bored," and much injured feelings. It is, likewise, a serious matter for *us*. To think that *we* should have been the means, the unhappy instrument, of waking up our Reverend and respected friend to the fact that it was *possible* for him to feel "bored," when one presented the all-important and instant business of the Church of God. It is hard, also, to be set down as a "bore."

Still, we would have said nothing about this case of our Reverend friend, if it were not for the fact already stated, that he stands for a class—a class whose ominous silence, after one of our inflictions, leads to the belief that the result at boring may have been fatal, and that, unlike our correspondent, who is not so badly persecuted but that he is able to speak, they are "bored" *to death*.

A noted French Bishop, on being once asked if he thought that certain Unitarians were Christians, replied, after some hesitation: "Well, I *suppose* so, after their way." And we will likewise try to imitate the charity of the prelate referred to, when some of our Episcopal Gallios tell us that their people do not "want to be bored." Yet how hard it is to recognize a man's Christianity, when he is indifferent to the first command of CHRIST, and takes no practical interest in the spread of religion beyond his own immediate bounds. It requires a charity that every man does not possess. And still how queer a man can be, and at the same time be a Christian; how little may a man feel for the great world, and yet be honestly laboring for the good of the souls immediately confided to his care. Yes, thank God, a man may be very strange, eccentric, *queer*, and yet be a Christian, just as a tree may be very crotchety, gnarled, cross-grained and crooked, and nevertheless bear sweet, ripe fruit! We therefore take back whatever in the body of this article may appear a little sharp, and receive the Reverend brother to our heart, with his parish, too,—forgetting, at the same time, which of them it really is that doesn't want to be "bored" by our Missions.

Still, we reserve the right, in our lot and place, to purge crooked ecclesiastical trees, even if they *do* bear some fruit now, in order that they may bear *more*.

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### *HANDS OUTSTRETCHED UNTO GOD.*

The recent visit of Little Raven and other chiefs of far Western tribes to our Eastern cities, has thrown a passing gleam on the dark picture of our dealings as a people with these Indians, and excited a transient interest in their welfare. But, as experience warns us and as the secular journals remind us, the generous impulses born of these fleeting emotions will barely survive the hour in which they were created. Unless our good men, who combine sympathy with active and systematic benevolence, take up the subject and devote a portion of their time and means to the solution of a problem which is now engaging the best efforts of our Government and of our common Christianity—and with better promise of success than ever attended the adjustment of our Indian relations before—Little Raven will have made his impassioned appeal for white teachers and white Missionaries in vain. The need of the hour is to crystallize into permanent form the sympathy which is so widely felt for the Indians of our Western Plains, and to which recent events have given fresh vigor.

The Church to-day speaks in this issue of the *SPIRIT OF MISSIONS*, and, in answer to the solemn appeal of these Western chiefs, points to her initial work among the Sioux and Chippewa. Accepting, as we must accept, a share of the vast responsibility devolved upon the Christian bodies of this land by the action of the Government in the new line of policy marked out for the dealing of our nation with its Indian tribes, we emphasize the appeal made in another column in behalf of the Sioux Mission, by reminding our readers that it is from just such beginnings as this—from the good report that has gone forth throughout the Indian tribes of the West from this and kindred Missions—that Little Raven has been encouraged to make his appeal for teachers and Missionaries. It is because these chiefs of the Arrapahoes and Wichitas have witnessed the operation and effect of the Indian Missions among the red men, that they have faith that the same ministrations may rescue their own tribes from the fate which they clearly see impending in the onward march of our “frontier civilization.” Below we print a single example of what the Church is doing in one little corner of our Western Indian territory.

The appended extracts from a letter written by Enmegahbowh to one of his little friends in this city, contain the first announcement we have had of the arrival of the ox-team train, with the farming implements and seeds, purchased with the monies recently subscribed by the friends of the Mission and acknowledged in our columns. Our Chippewa bro-

ther promises in this letter to " write long letter " to his Eastern friends, in which, he says, he will be joined by his fellow chiefs, thanking them for their gifts.

WHITE-EARTH RESERVATION, *May 20th, 1871.*

Yesterday, the great gifts of your people reached us—four yoke of oxen, two good wagons, twenty-four good hoes, spades, shovels, rakes, chains, axes, several ploughs, and fine cultivators, scythes and snaths. The head chiefs came over to see them. The first word they said—"Wonderful, wonderful! There! there is the good hearts of the Pale-faces towards us, as our Missionary has said when he returned from the East—that the Palefaces had good hearts towards us. Now we are well satisfied. We can plainly see with our own eyes. God bless the donors!" said they. To tell you all the joy and gratitude they expressed would fill these pages. Suffice to say it was all great thankfulness. Dr. Knickerbacker will be here to-day to make distribution to the chiefs and others. I shall propose to him to give one team for eight families.

I have baptized more of my poor people who have become Christians. I have before me while in writing, a stone image, or god, the god of this war chief I have baptized last Sunday. I wish you and your people had seen him. He came and stood before me, holding his god in one hand and the other hand lifting it toward heaven, and said: "O God! You see me; I am very poor. You see my poor heart, how poor it is—have pity on me, my wife and my children! You see this, my god I have been worshipping and trusting. Now I am going to give it to your Missionary to throw it away for me! O God have pity on me! I have no more little gods about me; now I turn to Thee, the Only One Living God—have pity on me!" Now, my little Eddie, this was the prayer used by a war chief just before I baptized him, with his family, ten in number. His poor wigwam is not far from us. After dark, I and my wife were sitting out doors and behold! what did we hear in the humble wigwam—they all collected and joined together in praising God; then they repeat the Creed and the Lord's Prayer, and then say short prayers; tears rolling down my cheeks to hear and see my people praising God. O, I feel most thankful what the Church has done for us, and I feel so thankful to ALMIGHTY God that He has not forgotten us, but that He has pity on my people.

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### THE TREASURERSHIP.

As a well-deserved tribute to our retiring Treasurer, N. F. Palmer, Esq., and for the information of his, and our, many friends, we place on record here the following extract from the Minutes of the Domestic Committee.

"At a special meeting of the Domestic Committee of the Board of Missions, held at the Mission Rooms on Thursday, June 1. 1871,—present, Bishop Potter, the Rev. Drs. Montgomery and Potter, the Secretary and General Agent, and Messrs. Wolfe, Curtiss and Cambreling:—

The Secretary and General Agent presented and read a letter from N. F. Palmer, Esq., dated May 30, 1871, in which he tendered his resignation as Treasurer of the Domestic Committee, on the ground of impaired health, compelling him to be absent from the country for several months:

Whereupon it was

*Resolved*, That the resignation of Mr. Palmer be accepted, with an expression of profound regret for the cause which influenced him to present it, and with an expression of earnest hope that his health may be soon and permanently restored.

It was further

*Resolved*, That the thanks of this Committee be presented to Mr. Palmer for the patient care and fidelity with which he has discharged all the duties of the office that he has held for a period of nearly eight years; and that the Secretary and General Agent be requested to send a copy of these Resolutions to Mr. Palmer."

—In connection with the preceding, it gives us much pleasure to state that Charles Hudson, Esq., Cashier Eighth National Bank, 650 Broadway, New York, having been unanimously elected Treasurer of the Domestic Committee, has accepted the position, and has entered upon the duties of his office.

It is simply an act of justice, in one aspect of the case, but of great satisfaction to ourselves, in another, to testify to our many friends, respecting Mr. H., that he brings with him to his new and important labors in the Church's behalf, not only the requisite business qualifications, but also a profound sympathy with all the interests involved in the vast and increasing work of the Domestic Committee.

Remittances for Domestic Missions may be made either to our new Treasurer, Charles Hudson, Esq., 650 Broadway, or to this office, No. 22 Bible House, New York.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 1st, to June 1st, 1871, inclusive:

### ALABAMA.

Carlowville—St. Paul's.....	5 00
Portland Co. Line—Grace.....	5 00
	10 00

### ALBANY.

Albany—St. Peter's, for Dr. Breck	50 00
Ballston Spa—J., for Bp. Neely...	5 00
Chateaugay—Mission.....	1 50
Claverack—Trinity.....	9 12
Greenville—Christ.....	5 00
Oak Hill.....	4 22
Rensselaerville—Trinity ½ .....	2 83
Salem—St. Paul's S.S. Easter....	50 00

### TROY—St. John's, for Rev. Mr.

Rambo \$40; Rev. Wm.	
Y. Johnson \$40.....	80 00
	207 67

### CALIFORNIA.

San Francisco—Advent.....	194 80
	194 80

### CONNECTICUT.

Hartford—Trinity S. S., for Rev.	
J. J. Enmegahbowh. 20 05	
Milford—St. Peter's, a friend.....	15 00
New London—In Memoriam. ....	100 00
St. James', a mem- ber.....	5 00

Waterbury—St. John's S. S., for scholarships at Salt Lake.....	40 00		Marblehead—St. Andrew's, for Indian Missions.....	1 00
Watertown—Christ, Easter off'g for Bp. Clarkson...	2 00	182 05	Medford—Grace.....	33 00
			New Bedford—Grace, of w'ch from F. E. & Hattee \$2.01; Lillie 73 cts., for Rev. J. J. Enmegahbowh...	47 14
DAKOTA.			Pittsfield—St. Stephen's.....	21 75 237 89
Vermillion.....	2 00	2 00		
DELAWARE.				
Laurel—St. Phillip's, for widow in Texas.....	1 00		MICHIGAN.	
Middletown—St. Ann's S. S.....	7 25		Detroit—St. John's, of which for Bp. Tuttle \$100; Bp. Randall \$50; Faribault \$50; Bp. Morris \$50....	250 00
Wilmington—St. John's, for Bp. Morris.....	40 00	48 25	Grand Rapids—St. Mark's.....	105 00
			Monroe—Trinity.....	6 50 361 50
FLORIDA.				
Key West—St. Paul's, Good Friday	8 19	8 19		
ILLINOIS.				
Chicago—Grace.....	42 56		MINNESOTA.	
Knoxville—J. B.....	3 50		Faribault—From a S. S. class for Bp. Tuttle .....	1 90
Peoria—St. John's.....	7 00	53 06	St. Cloud—St. James'.....	5 00 6 90
IOWA.				
Clinton—Rev. J. T., for widow in Texas.....	2 00		MISSISSIPPI.	
Keokuk—Mrs. O. P. McD., for Bp. Talbot.....	10 00	12 00	Jackson—H. C. H.....	2 00 2 00
KENTUCKY.				
Georgetown—Holy Trinity.....	6 95		MISSOURI.	
Louisville—Christ, a member for Rev. J. J. Enmegahbowh.....	10 00	16 95	Fayette—St. Mary's.....	3 00
LONG ISLAND.			Glasgow—St. Stephen's.....	2 00
Brooklyn—St. Ann's, of which for Rev. A. H. Currie \$25; Rev. J. J. Page \$25; Rev. M. E. Willing \$25.....	175 40		Macon City—St. James'.....	3 55
" (Heights) Grace, for Indian Missions, of which for Rev. Mr. Dorsey \$50; for Rev. J. W. Cook \$100....	650 00		Mexico—St. Paul's, for Rev. J. W. Cook.....	5 00
" St. Peter's, member, for Bp. Neely \$5; Bp. Randall \$5.....	10 00		St. Louis—Christ S. S.....	177 65 191 20 /
" For St. Stephen's College \$10; Rev. J. J. Enmegahbowh \$10...	80 00			
Flushing—St. George's Mission, of which from S. S. \$1.25.....	5 44		NEW HAMPSHIRE.	
Islip—St. Mark's.....	21 06		Concord—St. Paul's School.....	100 60 100 00
Jamaica—Grace.....	71 38 1013 28			
MAINE.			NEW JERSEY.	
Ashland—Emmanuel.....	6 25		Bergen—St. Paul's.....	11 50
Biddeford—Christ.....	4 65		Bloomfield—Christ.....	15 00
Ft. Fairfield—St. Pauls.....	1 50		Burlington—St. Mary's.....	2 00
Lewiston—Trinity, Rev. H. L. Y. for widow in Texas..	5 00		Dover—St. John's.....	5 00
Saco—Zion.....	4 65	22 05	Jersey City—Our Mission Circle, for Rev. Mr. Hin man.....	10 00
MARYLAND.			Newark—Grace.....	155 00
Anne Arundel Co.—West River, Christ...	25 00		Riverton—Christ.....	5 00 203 50
Princess Anne—E. M. J., for Rev. J. K. Stewart..	5 00			
Salisbury—J. W., for widow in Texas.....	5 00		NEW YORK.	
Westminster—Ascension, Witsunday.....	15 00	50 00	Edgewater—St. Paul's, Young Ladies Bible Class, for Rev. J. J. Enmegahbowh.....	3 00
MASSACHUSETTS.			East Chester—St. Paul's, of which for Santee \$40...	52 25
Boston—Christ.....	10 00		Morrisania—St. Paul's.....	34 45
Charlestown—St. John's, for Bp. Randall \$50; for Dr. Breck \$50; for Bp. Whipple \$25..	125 00		Newburg—A lady, for Church at Little Falls, Minn. \$250; Rev. Mr. Street \$100. ....	350 00
			New York—Christ .....	341 91
			" Nativity Schools, for Rev. J. J. Enmegahbowh.....	10 00
			" St. Mark's, for scholarships at Salt Lake.....	80 00
			" Transfiguration, S.V. R. Cruger quarterly payment.....	12 50
			" Transfiguration.....	60 00
			" Trinity Chapel .....	50 00
			" A friend, for Rev. J. J. Enmegahbowh..	25 00
			Poughkeepsie—Christ, friend .....	20 00
			Sing Sing—St. Paul's, a member for Rev. T. A. Hy land.....	50
			Yonkers—Mrs. C., of which for widow in Texas \$8...	15 00 1054 61

## Acknowledgments.

OHIO.		SOUTH CAROLINA.		
<i>Cleveland</i> —Grace.....	27 21	<i>Summerville</i> —St. Paul.....	9 35	9 35
<i>Cincinnati</i> —Advent.....	22 90			
<i>Columbus</i> —Trinity.....	10 00			
<i>Glendale</i> —Christ, for Bp. Whipple's Indians.....	54 49			
<i>Milan</i> —St. Luke's, "C.".....	1 00			
<i>Oberlin</i> —Christ.....	4 77			
<i>Steubenville</i> —St. Paul's.....	25 00	145 37		
PENNSYLVANIA.		VERMONT.		
<i>Harrisburgh</i> —St. Stephen's, of which from Mrs. Burnsides for Bp. Morris \$20; for Bp. Kemper Memorial \$10.....	36 00	<i>Factory Point</i> .....	2 00	
<i>Monongahela City</i> —A friend for <i>Nashotah</i> .....	5 00	<i>Woodstock</i> —St. James' S. S. for Western Missions...	3 47	5 47
<i>Jenkinton</i> —Church of Our Saviour	13 08			
<i>Philadelphia</i> —Mrs. F. H. N. for widow in Texas.....	5 00			
" Calvary, member. (Germantown).....	10 00			
" Christ S. S. for Mr. Hinman.....	14 65			
" St. Mark's, of wch for Bp. Morris \$10	108 50			
" St. Andrew's M. N. F.....	1 85			
" Rev. A. F.....	5 00			
" Paul's.....	13 90			
<i>Rockdale</i> —Calvary.....	45 00	256 98		
PITTSBURGH.		VIRGINIA.		
<i>Erie</i> —St. Paul's, of which for Rev. J. J. Enmegahbowh \$10; for Bp. Tuttle \$75	85 00	<i>Amherst</i> —C. H. Ascension.....	5 00	
" St. Paul's S. S., for Bp. Morris.....	30 00	<i>Martinsburgh</i> —W. D. H.....	1 00	
<i>Meaderville</i> —Ruth's Little Bank..	5 00	<i>Norfolk</i> —Christ, Maggie R.....	2 00	
RHODE ISLAND.		<i>Rappahannock</i> —Academy in Mem. of Willie Gray Thornton.....	9 00	17 00
<i>Bristol</i> —St. Michael's S. S., for Nevada \$3; for Rev. J. J. Enmegahbowh \$2.....	5 00			
" M. B. L., for widow in Texas.....	10 00			
<i>Providence</i> —St. Mary's S. S.....	2 75			
<i>Pawtucket</i> —For widow in Texas.....	2 00			
<i>Warren</i> —St. Mark's, of which from Brotherhood \$32.85; from S. S. \$58.47, for Bp. Randall.....	296 51	246 26		
Received for General Purposes.....			\$7,033 00	
Received for Special Purposes.....			2,041 34	
Total Receipts for the month.....			\$9,074 34	
Amount previously acknowledged.....			92,565 43	
Total Receipts since October 1st, 1870.....			\$101,639 77	
Mr. Charles Hudson, 650 Broadway, acknowledges to have received the following Contributions for Enmegahbowh's Mission:				
Already Acknowledged.....	\$1017 50*	F. W. P.....	2 00	
Easter Offering of boys in Searing's family.....	1 00	Mrs. N. E. Baylies.....	50 00	
Easter Offering of St. Mark's Ch., Lappan's Cross Roads, Washington Co., Md.....	13 30	Cash.....	50	
Easter offering, St. Paul's Ch., Sharpsburgh, Md.....	2 05	Miss S. Bradley.....	10 00	
A friend of Indian Missions.....	5 00	Mr. O. Bulkley.....	10 00	
		Mrs. H. Perry.....	10 00	
		Mrs. B. Pomeroy.....	5 00	
		Miss B. Bulkley.....	5 00	
		Mr. F. Bulkley.....	5 00	
TOTAL.....			\$1,136 35	

\* Forwarded to the Rev. D. B. Knickerbacker, Minnesota, for the purchase of ox-teams, ploughs, etc.

## SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE. }  
April, 1870. }

# Foreign Missions OF THE Protestant Episcopal Church.

JULY, 1871.

## CONTINUED PROGRESS IN JAPAN.

ALL the Missionaries in Japan unite in saying that there is a wonderful intellectual and material progress in that country. It is in the highest degree important that the knowledge of the Gospel should keep pace with and direct this progress; and, for this purpose, that the number of Missionaries should be increased. This fact, also, is important in this connection: the native government has set itself against Budhism, the most popular religion of the country, and some of the leading Budhist priests are turning their attention towards Christianity, for what purpose, however, is not as yet fully apparent. Certain it is that these priests have bought up all the copies of the Bible in the Chinese language which the Missionaries at Yedo had.

There is evidence, too, that some of the members of the Government are not opposed to the natives embracing Christianity, at least *Protestant* Christianity. A Japanese student at Rutgers College, New Jersey, having recently been converted to Christianity, notified his government of the fact, and informed them that they need not longer provide for his support, and requested to be released from his responsibility as treasurer to the other students in the United States who were placed under his charge. Instead of repudiating him, however, the government authorized him to continue his studies, increased the allowance for his support, and retains him still as the treasurer of his fellow students.

One of the missionaries in Japan writes as follows concerning the

progress which is being made in education, the material improvement of the country, &c.:

“There is a *rage* for English education. In Yedo alone it is estimated there are over three thousand pupils. The Kai-Sei-Jo University expects to have that number alone; then there is the Medical College, and the Naval Academy, and several private schools, having three hundred each. These latter, private schools, are kept by educated natives, some of them former pupils. They have no school on Sunday, and one School uses “Wayland’s Moral Science.” In several of the provinces, and in all the ports, there are schools with one or more foreign teachers. A second step of progress is the material improvement taking place in the country. Light-houses mark the coast, steamboats ply on their bays and rivers, owned and manned by natives, the telegraphs between Yokohama and Yedo, and Kiobe, and Osaka are in operation, and the railroad between the former places will soon be done, and routes are being surveyed in other parts of the country. But independent of steam communication; horses and carriages are used most extensively by natives, and the great Tokaido, the chief road from Yokohama to Yedo, is alive with vehicles. A third mark of progress is doing away with the pomp and retinue of former times. It is very common to meet the highest Kuges (lords) and Daimios (princes) riding on horse-back with but a few attendants. The same spirit shows itself in destroying the fine towers of the castle at Yedo. It is a pity to see this dismantling, but it is a mark of progress. A fourth mark of progress is not only the increased number of Japanese going abroad, and princes and lords being of that number, but in the government sending representatives to foreign courts.”

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### THE LITERATURE OF INDIA AND CHINA.

THE literature of the Hindus is immense. The four Vedas, their most ancient and most sacred books, when collected, form eleven huge octavo volumes. Upon these, numerous voluminous commentaries have been written, some of which are held almost equally sacred with the text, and are in their turn honored with extensive expositions, so that an immense amount of literary production is founded upon the Vedas. The Paranas extend to about two millions of lines. The Ramayana, another of their sacred books, has a hundred thousand lines. Well might Sir William Jones say: “Whenever we direct our attention to Hindu literature, the notion of infinity presents itself; and sure the longest life would not suffice for a single perusal of works that rise and swell, protuberant like the Himalayas, above the bulkiest compositions of every land beyond the confines of India.”

And yet the literature of China is scarcely inferior in amount to that of India. The catalogue of the books in the Imperial library at Peking forms a work of no less than one hundred and twelve octavo volumes of about three hundred pages each, and it probably contains the names of upwards of twenty thousand works. Into this library are only admitted what are considered the most important works. A single work, too, is often of vast extent. There is a history of Budhism in two hundred and thirty-two volumes! There are exceedingly voluminous works founded on the writings of Confucius and Mencius. A dictionary of the Chinese language, which the Emperor Kanghi planned, and which was published in 1711, in one hundred and thirty thick volumes, is a magnificent monument of literary labor. It was the work of seventy-six of the most learned men of the day. The Chinese Government has also given great attention to the preparation of historical writings, and these writings are of vast extent. There are, too, almost inexhaustible stores of ornamental literature—drama, poetry, fiction.

Now, whatever *we* may think of this Chinese literature, the natives believe that it is as unapproachable in excellence as they suppose it to be unequalled in extent. All foreign writers on China declare that the great stumbling block in the way of the improvement of the Chinese, is their excessive vanity and conceit. They cannot comprehend that any people exists on the face of the earth greater or wiser than themselves. Especially do they scorn the idea that any nation possesses a literature that can be compared with theirs.

The Rev. Mr. Williamson, after his extensive travels through the empire, writes that the general idea of the “barbarians” is that they are races of fierce men, not quite up to the mark in mental power. They disdain to learn the languages of the barbarians, and to see for themselves whether they possess any treasures of wisdom and knowledge; and in this they form a marked contrast to the Japanese, who are sending large numbers of their most promising young men to the United States and to Europe, to make themselves familiar with the language, literature and institutions of Christian countries.

How important, therefore, it is, that not only the Word of God should be translated into Chinese, but also the best works to elucidate and enforce its teachings. Our best scientific works, too, should be translated; for, in countries like India and China, true science is a powerful handmaid of true religion.

Mr. Williamson says "the Chinese still look upon their country as sacred soil, calling it the middle kingdom, and making it, in their maps, occupy four-fifths of the world, whilst foreign nations form a narrow fringe on the outside." What an important purpose, therefore, will the geographical and historical works prepared by the Protestant missionaries serve!

Dr. Henderson, one of the visiting physicians of our hospital at Shanghai, in a paper read before the North China Branch of the Asiatic Society, stated, that throughout the whole range of medical literature in China, lamentable ignorance and supercilious conceit are everywhere manifest, and that the healing art there is the same now as it was at the time when Abraham fed his flocks on the plains of Mamre, and Joseph sold corn in Egypt. He thinks that the four excellent medical works translated into Chinese by Dr. Hobson, an English Medical Missionary, will be of great service in removing the native medical ignorance and conceit.

Very important service, too, will be rendered in other respects by Herschel's *Astronomy*, Newton's *Principia*, De Morgan's *Algebra*, Whewell's *Mechanics*, Wheaton's *International Law*, and other valuable works which various Protestant missionaries have recently translated.

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### *KINDNESS TO THE SHIP WRECKED.*

In a previous article we showed how Christian merchants owe a debt of gratitude to the Missionary cause, for this reason among others, that many places which, not long since, were dangerous to visit, are now perfectly safe for the mariner to call at, and the trader to reside in. We also stated that the once savage natives in these places have been so changed in their character through God's blessing upon Missionary labor, that instead of massacring the crews of our wrecked vessels, and killing, and oft-times eating, the bodies of shipwrecked mariners who are cast upon their shores, they now treat all, and especially the latter, with kindness and hospitality. We will give an instance or two of the Christian treatment of foreign castaways, by those who a short time since were the most ferocious of cannibals.

#### *KINDNESS TO THE CREW OF THE "ALL SERENE."*

Two years ago, the ship "All Serene," while on a voyage from Vancouver's Island to Sydney, was capsized when about four hundred miles

from the Fiji group. The crew constructed a rude punt from portions of the wreck. In this they were exposed to fearful hardships for seventeen days, hunger and thirst producing madness, and the death of thirteen of their number. Finally, the punt drifted ashore upon Kandava, the southernmost island of the Fiji group, and the eighteen survivors just managed to crawl over the sharp coral reefs, anticipating a still more dreadful end to their sufferings, under the idea that they had arrived among cannibals. The natives of Kandava, however, on this occasion testified in a marked manner the great change that has been wrought among them by the introduction of Christianity. They assisted and carried these poor men to their houses, fed and nursed them, and washed and dressed their wounds. A day or two afterward, two Missionaries, resident at Kandava, took charge of the sufferers.

#### COMMENT BY THE REV. JAMES CALVERT.

The Rev. James Calvert, of Fiji, remarking upon this event, at a meeting in London, said :

“ When we bear mind that the invariable custom of the Fiji Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black, though I believe they do not like the taste of a white man so well as they do that of a pure native, I think you will admit that this circumstance is of great significance. Had one hundred white men landed on those shores ten or fifteen years ago, every one of them would to a certainty have been killed and cooked.”

#### THE WRECK OF THE OPHELIA.

More recently still, the Ophelia, a German vessel from China, was wrecked on the island of Atahn. The vessel became a complete wreck, but the crew were saved ; they were of course entirely in the power of the natives, and indeed, to a great extent, dependent upon them for subsistence. The natives received the shipwrecked strangers to their homes, and for eight or nine months, during which they were detained on the island, they shared with them whatever they possessed, helped them to save what could be saved from the wreck, and lent all the assistance in their power in building a vessel in which to get to Samoa.

#### TESTIMONY OF A SCOTCH SEAMAN.

A seaman in returning home to Scotland after a cruise in the Pacific was asked, “ Do you think the Missionaries have done any good in the South Sea Islands ? ” “ I will tell you a fact, which speaks for itself,”

said the sailor. "Last year I was wrecked on one of those Islands where I knew that, eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me, if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke, we saw a number of canoes pulling for our poor ship, and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very Island the next Sunday we heard the gospel preached. I do not know what you think of Missions, but I know what I do."

The Missionaries have indeed become the guardian angels of seamen in the Pacific, and not alone there, but on every shore where they are laboring.

#### THE WRECK OF THE ALTO.

Take the following illustration from the southernmost point of South America. On the 28th of last July, the American whaler *Alto* was wrecked on a reef near Keppel Island. The crew after being cramped for two days and nights in four boats during the most inclement weather and severe frost, they descried on the land, along which they were coasting, an Indian on horse-back, who directed them to the Mission station. The twenty-five men were housed and cared for by the Missionaries, who supplied them with food and killed their only remaining goat. Two of the Fuegian Indians, who are making great progress under the instruction of the Society's Missionaries, secured some cattle to supply their wants. The sailors seemed thoroughly to enjoy Divine service on the Sunday, which many of them, being Roman Catholics, had never witnessed in a Protestant form. Special thanksgiving was offered for their deliverance. Testaments were supplied to them, with parts in Spanish, by their own request. Having repaired their boats, and with many expressions of deep gratitude that the South American Missionary Society had a station at Keppel Island, they started, and at length reached Stanley, in the Falkland Islands, in safety.

#### TESTIMONY OF DR. KANE.

Note, too, what Dr. Kane says concerning the northernmost part of North America :

"Before Missionaries came to Greenland it was unsafe for vessels to touch upon the coast; but now it is safer for the wrecked mariner than many parts of our own coast."

As the seas about Greenland and Labrador are now much frequented by American whalers, the fact mentioned by Dr. Kane is one of great importance not only to the men who are employed in catching whales and seals but also to those at home who send out the ships.

In another article we will state some important facts about Africa, and call attention to some events which have occurred on that part of the West Coast where our own Missions are.

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### DEPARTURE OF MISSIONARY TEACHERS FOR AFRICA.

MISS FANNY J. BOTTs, whose appointment was recently announced, and Miss Margaretta Scott, who has been recruiting her health in this country, after long and faithful service in Africa, left New York in the steamer Oceanic, on Saturday the 3d of June, for Liverpool, England, *en route* for Cape Palmas, Liberia, W. A.

The Female Missionary Society of St. Paul's Church, Jackson, Michigan, Rev. J. T. Magrath, Rector, pays the salary of Miss Scott; and several parishes in Detroit, Michigan, provide for the support of Miss Botts, at least for the current year.

Many kind friends have shown their interest in the mission of these ladies, by valuable gifts of books, clothing and materials for clothing, for the use of the schools in Africa,—by entertaining them as welcome guests at their homes, and extending to them a hearty God-speed at the hour of their departure from our shores.

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### CHINA.

#### LETTER FROM BISHOP WILLIAMS.

SHANGHAI, April 11, '71.

MY DEAR BROTHER: Our Easter Services were very interesting; as is customary on Easter Day, our converts were all gathered together at Christ Church in this city. On the streets, from the gate to the Church, small parties were passed wending their way towards the Church. Just as I entered the gate, I saw a number of women, 10 or 12, one of whom was from Kong-Wan, a town about seven miles from the Church. Others were from Tsa Ka Pang a distance of nearly four miles. Several other parties of three or four were passed, and near the Church I overtook one of the day-school teachers, marching his scholars along two and two.

The Church was already well filled when I reached there, and it was

found necessary to place benches in the alleys. Even then many of the congregation were compelled to stand all through the Services. We have no instrument in this Church, and the chanting of the Easter Anthem "CHRIST our Passover" was not at all well done. The Easter Hymn was sung much better, and with far more heartiness. The Rev. Mr. Wong took most of the Service, and I preached the sermon, and consecrated the elements. There were one hundred and thirteen (113) communicants present. As must always be the case, some well-known faces were missed, being detained at home from distance, sickness, absence from Shanghai and other causes. Some came very long distances. One convert walked 14 or 15 miles, and brought along with him a goodly number of his relatives, some of whom wish to become Christians.

If God graciously continues to prosper us in our work as He has during the past few years, we shall be obliged to give up the custom established by Bishop Boone of bringing together the several congregations on Easter and Christmas, for we shall soon be unable to seat them all in one church. On Christmas last we found it difficult to get seats for the congregation in the Church of our Saviour. We shall all be sorry to lose the pleasure of worshipping together in the "great congregation" on these festivals, but shall rejoice and praise God most fervently for the cause which divides us. Such "divisions in the Church" are devoutly to be wished for.

The local papers published yesterday "news from Peking," which has greatly astonished even people accustomed to the strange way the Chinese have of looking at things, and the "modest" demands they make of the Foreign Barbarians. It is the substance of a dispatch from the Chinese Government to the Foreign Ministers on the Missionary question—the contents of which "news" the *Daily News* says "will be found fairly correct, though we cannot vouch for minute accuracy." It is as follows :

" Female teachers, and consequently female schools, to be done away with, as interfering with the peace and retirement of Chinese social life.

" No Mission to be permitted to have more than 45 converts, and these must be reported monthly to an official appointed in each locality for the purpose.

" Boys schools are only to embrace the children of converts, and these under certain restrictions and limitations; these also to be reported monthly to a registrar.

" All teaching and preaching against Confucius, and the received and cherished doctrines and ideas of the Chinese, to be strictly prohibited.

" All missionaries to be treated as Chinese subjects, except at the

open ports, and to be amenable to Chinese law in every respect; and to be obliged to conduct themselves towards Chinese officials in every way like the natives.

"A Christian convert to be non-suited in a native law suit if a Missionary interfere in his behalf.

"Mission establishments to be visited by regular officers, and no foundling hospitals or asylums to be permitted.

"No women to be allowed to attend foreign religious Services, and female missionaries to go home, or at least to desist from work.

"In the event of another massacre occurring, the actual murderers only to be punished: no compensation to be allowed; and no city or district to be mulcted in consequence. The *literati* are not to be made to pay for the restlessness of individuals, and land once confiscated is not to be restored."

It is hard to comprehend how even Chinese ministers could be so demented as to send such a dispatch to ministers who represent Christian States.

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## AFRICA.

LETTER FROM THE REV. J. K. WILCOX.

BASSA STATION, LIBERIA, W. AFRICA, *April 10th, 1871.*

FOR the last two months I have had my hands quite full. A gentleman here gave me a few hundred dollars in trade goods to aid in the erection of our new church. This, not being available money, I have had to use to the best advantage. I employed men to make 50,000 bricks, which is the quantity we needed to give us 100,000 for the church. You will be glad to know that I have succeeded in this. I have had to superintend the entire work myself. This, together with my other duties, prostrated me for a while. *I was quite sick*; but, thank God, I am up and well again.

My journey to the interior has been delayed, on account partly of my sickness, and partly of my having to superintend the making of the bricks. God willing, I go off on the 20th or 22d, as far back as King Herring's town, about fifty or sixty miles from the coast. No missionary has ever visited that section. I am hoping to take with me an educated native young man, who lived in America in an Episcopalian family, some time before the war. I will endeavor to give full particulars in my report. I have no doubt, if the Mission would bear, say two-thirds, of the expense of a station at this town, from what I understand of the character of King Herring, he will bear the expense of the remaining third.

My work around me still goes on. I cannot now write lengthily. Believe me, yours very truly in CHRIST.

## LETTER FROM THE REV. G. W. GIBSON.

MONROVIA, April 10th, 1871.

DEAR BROTHER: There is nothing of extraordinary interest to report in connection with this station, at present. Your Missionary has been able to discharge regularly the routine of duties connected with his parish.

Two Services on Sunday, the Sunday School, and Friday afternoon lecture, constitute the stated worship in Trinity Church.

Pastoral visiting is deemed an important part of the work, and is therefore not neglected.

The Parish Day-school is large and flourishing, numbering over fifty pupils.

The Ladies sewing circle, organized some time ago, has recently received a new impulse, and is increasing in activity and usefulness.

“Kbeh-Kbeh” station, about ten miles up one branch of the Mesurado River, among a large population of natives and Congoes, is provided with religious Services by a Catechist from our Church. He receives no salary, but has his expenses to and from the station paid by contributions from Trinity Church. He goes to the station on Saturday, and returns on Monday. His work is catechising, visiting from house to house, and holding public worship twice on Sunday. About four weeks ago, I received an application signed by a number of the leading men, natives and Congoes of the place, requesting that the Catechist, Mr. Fuller, be stationed among them altogether; so that they can have the benefit of his services for weekday instruction as well as Sunday. I hope that before a great while, means may be placed in my hands to grant this request. We need at this station, a native chapel and a small church bell. The chapel, we shall endeavour, with the aid of our sewing circle, to build ourselves. But who will send us a bell to call the people together on Sunday. Will not some friend of the work do this?

TOTO-KORIE: A messenger, was in from this station last week. Owing to the excitement from the war, our school is yet small and irregular in its operations. Our Catechist, however, stands at his post, a witness to the truth in that section, doing what he can in visiting from house to house, imparting private religious instruction and advancing the few scholars he has. There are times when we are required to stand still and wait on the movements of Providence to break down the obstacles in the way of His work.

We had interesting Easter Services on Sunday last, and a Missionary collection was taken up for the Kbeh-Kbeh station. The amount received was \$9.32.

Yours, &amp;c.

## *A SCOFFER AT HENRY MARTYN, BECOMING A MISSIONARY.*

THE following deeply interesting reminiscence of Henry Martyn has been furnished to a recent number of *Mission Life*, by a correspondent who has resided in India:—

“When Henry Martyn, during one period of his Indian career, was located at Cawnpore, then the largest of our military stations in Northern India, and the whole of the spiritual duties of that vast cantonment lay upon him, he nevertheless resolved to extend his labors beyond the soldiers and English residents, and to be in reality a Missionary as well as a chaplain. He made what to some would no doubt appear a strange selection of objects on whom to bring his Missionary zeal to bear. In his compound, or garden, was a *chabootra*; a slightly raised platform of masonry, such as natives always have in their gardens, for the purpose of sitting on in the hot summer evenings, where they may catch every breath of air. On this he used to gather together, on Sunday afternoons, all the *faqueers*, or Hindu devotees, of the neighborhood. Men deformed, filthy, and sometimes depraved, whose self-inflicted deformities and voluntary filth were accepted as marks of superior holiness. These men he would address in terms of most earnest expostulation and exhortation on the holiness and purity of the Gospel.

“Overlooking this garden, and within hearing distance of the *chabootra*, stood a small *kiosk*, or summer-house, in which several young Mohammedans of the city were accustomed to assemble together to smoke and interchange city gossip.

“They were always jeering and scoffing at the young *Feringhee Padre* (English clergyman) and his most unattractive and unpromising group of listeners. Among these young Mohammedans was one who distinguished himself by the coarseness and scurrility of his remarks. Being probably somewhat in advance of his companions in intelligence, he aspired to take the lead in abusing and insulting the unoffending chaplain.

“However, one Sunday afternoon, some remark of Martyn’s appeared to produce an unusual effect on this young scoffer. His whole manner underwent a change. He seemed to be listening with interest and attention, and almost with reverence, so much so that he drew down upon himself the jeers and taunts of his licentious companions. From that day it was noticed that his customary seat in the *kiosk* was empty. He was never seen there again. What had become of him.

“He was by occupation a bookbinder; and about this time he was required to bind a book for one of the English residents. The book was written in Hindostani. As the sheets were passing through his hands

he glanced at the contents, and was struck at their marked similarity in language and thought to the addresses he had heard from the chaplain. He read it carefully through before returning it to the owner. It was a copy of the Hindostani translation of the New Testament which Henry Martyn had recently completed. And the result under Divine blessing of that, 'chance word' shall I say?—that 'arrow shot at venture,' and the earnest perusal of that book led to the young scoffing Mohammedan bookbinder of Cawnpore becoming, after long and prayerful preparation, an ordained Missionary in the Church of CHRIST; and a very faithful and able preacher of that faith he once despised."

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### *WITCHCRAFT IN CHINA A POWERFUL OPPONENT OF CHRISTIANITY.*

The Rev. Arthur E. Moule, a Church of England Missionary of long experience in China, writes as follows concerning the prevalence and power of witchcraft in that country:

"Witches abound in China and they are very generally consulted by the friends of the departed as to the condition and circumstances of the spirits in the other world. I have seen a good deal of these witches during my residence in China; and amidst a great preponderance of deliberate imposture, I am inclined to believe that there is much in their practices and pretensions which bears a strong resemblance to the account of the Jewish witches in the Bible. One of these women came to my house two years ago with her husband, who was for some weeks possessed as well as his wife. She entreated me to allow her to spend the night somewhere on the premises. She assured me that it was not all imposture in her case, although admitting that she did much simply for the sake of gain. But it *is* a disease, she said, I cannot help it; and if only I may spend the night here, the spirits will not venture to molest me. Occasionally blind young men practised witchcraft; and I once watched such an one in a village amongst the hills, swaying to and fro under the spirit's influence, the mother and friends of the dead sitting before the young man in awe, and with the most intense interest written on their countenances, whilst he uttered the communication of the spirit he had called up.

The people dread the evil eye and the mysterious influence of these witches exceedingly; and this superstitious dread is employed by Satan as a powerful opponent to Christianity. On two occasions I have known favourable impressions, and a rising interest in Christianity, entirely dissipated and destroyed by the lying stories of the witches. In the one case an old Christian widow, in the other an aged Christian farmer, having died tranquilly, and with the bright hope of immortality, having also on

their death-beds warned their relatives not to forsake the Christian Church, we had good hope that the influence of the departed saints would abide in force. After a few days, however, a witch reported that the spirits of these Christians had appeared, bemoaning their misery, for they were shut out, because of their apostacy, from the front door and back door of the temple of their ancestors, and entreating, therefore, their surviving relatives to abandon so ruinous a religion. The effect was instantaneous; and most of them left us, and have never returned.

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### *TESTIMONY OF THE BISHOP OF COLUMBO, CEYLON.*

IN an Address, delivered at the last Anniversary Meeting of the English Church Missionary Society, the Bishop of Columbo gave the following interesting and valuable testimony to the growth and progress of the Missions of the Society in Ceylon.

“Your Missions in Ceylon are now so managed, that they divide themselves into two characters and two languages, the Tamils in the north, and the Singhalese in the other parts of the island. The growth of the work has been most rapid among the Tamils. I have visited Jaffna, a northern city of the island, three times, and held Ordinations there. On one occasion I ordained one minister, and on another I ordained three, and on the last I ordained four. I cannot tell you how encouraging a sight that last Ordination Service was. The scene is one that will never pass from my memory. It was in one of the Society’s churches, built out of your own funds, and headed by one of your own active Missionaries. The church was crowded, the people were as earnest and attentive as people could be, preserving that kind of sensible silence which is more expressive than sound. When the actual laying-on of hands occurred, and their own native brethren were ordained and admitted to the ministry, the stillness was something touching, and was really felt. It was not a very large church; it would not hold more than about 500 persons; but it was full, and there were almost as many outside; and I may add, that out of the number between 150 and 160 were communicants. I had confirmed there, a day or two before, a large number, and I held Confirmations in all the other churches of the district. In fact, I never spent, in my experience of eight or nine years out there, a more thoroughly satisfactory and encouraging week than I did on the occasion of that visit not many weeks ago.”

The Bishop also referred to the satisfactory instances of the conversion of whole villages in Ceylon.

## GENERAL MISSIONARY INTELLIGENCE.

**PALESTINE.**

A PROMISING STATION.—Bishop Gobat's last annual letter to the friends and supporters of his Mission appeared in some English publications for January. It contains many facts of interest, but we have room only for the following extract concerning what the Bishop calls the worst station in Palestine:—

“ At Salt, in Gilead, beyond Jordan, I have two native agents, Behnam, an evangelist, well educated and devoted, whom I shall probably soon ordain, and a pious old man, named Job, labouring as Scripture-reader among the women, reading the Word of God with them in their houses, and teaching them to read. Though hitherto very wild and ignorant, they are almost the only women in Palestine who are anxious to learn to read. Salt is the most promising station in Palestine; but just at this moment there is terrible opposition excited against Behnam by an apostate of influence, whom he had excluded from the congregation on account of his having taken bribes, and who has now rejoined the Greek Church. This opposition, favoured by the governor of the Belca, is eliciting the sympathy of many Arabs, and has indirectly contributed to a large increase of the Protestant congregation. Till latterly, the congregation numbered about one hundred souls, almost all very anxious to improve the means of grace, submitting cheerfully to a healthy discipline, much attached and obedient to their teacher, and making good progress in the knowledge of the Scriptures. But as they could find no room sufficiently large for their meetings, or for the school, and as there was a prospect of further increase, I was led, last year, to begin building a chapel for them, to be used also for two schools, for boys and girls. It is now nearly finished, and can be used for that double purpose. Although the people are very poor—and this year has been a year of great scarcity all over the country—they have contributed £32 towards the building, besides a good amount of work. They have founded a Missionary Society, with the view of sending one or more Scripture-readers from among themselves to evangelize the neighboring districts. Latterly the congregation has increased to about 800 souls.

**MADAGASCAR.**

COMPLETION OF THREE OF THE MEMORIAL CHURCHES.—*The Chronicle of the London Missionary Society for January says:—*

“ Several years have passed since Mr. Ellis first proposed that Churches should be erected in memory of the martyrs of former days. They were to be four in number, and the erection of one was specially undertaken by the children of our English Churches, who collected for it the sum of £2,850. The project has been but slowly realised, so numerous have

been the social and material difficulties which lie in the way of such a formidable undertaking, among a people but partly civilized. The Am-batonakanga Church, erected on the site of the first prison in which the martyrs were confined, was opened on March 22nd, 1867. That at Ambohipotsy, built on the ridge above the ditch where Rasalama and others were buried, was opened on November, 1868. And now the Children's Church at Faravohitra has also been completed and set apart for worship.

"The Faravohitra Church is build in a commanding position at the north end of the capitol; and from the height and solidity of its walls, is a very striking object. On its site, in February, 1849, four Christian nobles, including a lady, were burnt alive; and the bodies of fourteen others, who had that day been thrown over the lofty precipice, were also consumed. In digging the foundations of the Church, Mr. Cameron laid bare the charcoal and ashes which had remained from the fire; and the first stone of the Church was laid under the very spot where the stake was planted. It has taken three years to erect the building, and it was opened in September last."

#### **GREENLAND.**

VALUABLE LITERARY LABORS.—The Moravian *Periodical Accounts* says that the "Rev. S. Kleinschmidt has enriched the literature of Greenland with a Universal History, a History of the Church, a History of Missions, a Natural History, a Geography, and several tracts, as well as a very complete Grammar of the Greenlandic language. A Dictionary is ready for the press, and a revised translation of the Scriptures is in progress."

#### **SIERRA LEONE.**

THE ARRIVAL OF THE NEW BISHOP OF SIERRA LEONE.—The Right Rev. Henry Cheetham, the new Bishop of Sierra Leone, has arrived in that colony, and has been presented with an address from the clergy. The following is an extract from the address:—

"So successful under God had been the operations of the Church Missionary Society in Sierra Leone, that in the address presented to the first Bishop appointed to this See, the late Right Rev. O. E. Vidal, D.D., on his arrival here in 1852, it was stated that there were 5 catechists, 45 schoolmasters, 2743 communicants, and about 7000 devout attendants on the means of grace, as fruits of its labours. But of the dozen clergymen that were then present before his Lordship, only two were natives.

"The presence and co-operation, however, of that highly gifted and good prelate, as well as those of his immediate successors, Bishops Weeks and Bowen, gave, under the Divine blessing, such an impetus to the work, that ere the first decade of years had expired, the Missionaries were able to make the following statistical returns:—13 catechists, 4000 communicants, and 17 clergymen, of whom 12 are natives."

"These successes were, however, but evangelistic preparations, which

were consummated by Bishop Beckles (for whom that honour was reserved by God) in the year 1862, in the establishment of an indigenous ministry—the trophy of Missionary enterprise—under the more immediate superintendence of the Bishop.

“ And as it has pleased the great Head of the Church to permit us to hail your arrival at the present juncture, may it be granted you to labour long and uninterruptedly among us! May you be so endowed with all spiritual gifts, with such discernment, firmness, decision, and impartiality, that the things that are wanting in the Native Church may ere long be set in order, and Members of the Church multiplied sevenfold under your wise guidance and able direction.”

#### THE NIGER MISSION.

THE RESULT OF THIRTEEN YEARS LABOR.—The Stations connected with the Niger Mission are five in number—one a Lakoja near the confluence of the Niger and the Tshadda; another at Onitsha, almost midway between the confluence and the mouth of the river; and three at the mouths of the river in the delta of the Niger, namely Bouny, Akassa, and Brass. The Missionary staff at these stations consists of one Bishop, five native pastors, and thirteen native teachers *ALL AFRICANS*. From first to last no European Missionary has labored at any one of these Stations. The oldest Station has been occupied thirteen years, but the average time of all the stations has been only seven years. The number of communicants is 92; regular attendants upon the Services, 516; school children, 133. This result will contrast not unfavourably with the fruits of the first years of Missionary labor in other fields.

#### CEYLON.

MANIFEST PROGRESS.—The *Church Missionary Record* says:—Hitherto the Mission work in this island has been preliminary or introductory, the laying of the foundations on which eventually the superstructure was to be raised. Unhappily the laborers had not only to dig deep, that, in the native mind, the foundations of pure Christianity might be laid; but they had to clear away the ruins of various injudicious and unsuccessful efforts which had been made by the Portuguese and Dutch; the one to proselyte Ceylon to Romanism, the other to establish Protestant truths, not by spiritual power, but by carnal weapons. The necessary work in Ceylon, therefore, having had special difficulties, has been proportionably slow in progress. Now, however, there is manifest progress.

The native pastors are more numerous than the European Missionaries, in the proportion of 11 to 9. The Baptized in the different congregations number 2,565, of whom 697 are communicants. During the year 61 adults have been Baptized: there are, besides, 168 adult candidates for Baptism. The native contributions amounted to 498*l.* Thus a nucleus has been formed, one, moreover, which by its power of increase proves that it has vitality.

**THIBET.**

SELF-RIGHTEOUS PRIESTS.—A Moravian Missionary at Ladak, writing concerning the Budhist priests, says:—“These priests, or lamas, consider themselves perfectly holy, standing in no way in need of salvation or remission of sins, whatever the rest of mankind may do; so much so that one who had heard a Missionary, in his sermon, use the expression—‘We all are sinners,’ took him afterwards to task for it. ‘You should not say “we,”’ he urged; ‘but “you.” You are a lama, and not a sinful man.’ Not long since, two of the most eminent of these lamas died. They were regarded as incarnate saints (skuschok), and actually worshipped by the superstitious people, as it was said they had assumed human nature in order to advance in every way the welfare of the dwellers in Ladak.”

**CHINA.**

A LARGE INCREASE.—The Rev. J. R. Wolfe, of the English Church Mission at Fuhchau, writing concerning one of the out stations, says:—“Three years ago there was not in the entire district of Lo-nguong a dozen Christians. Now there are 146 Baptized members, and about 300 who have given up all connexion with idolatry, attend Christian worship, and are looking forward to the time when they too shall be admitted into the visible Church of CHRIST by Baptism.”

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**MISCELLANY.**

ALL DISTINCTIONS LEVELLED IN THE MISSION HOSPITAL.—Medical Missions have been found most useful in Travancore. The Mission Hospital commended itself strongly to the Rajah and Hindoo nobles and gentlemen, and they subscribe to it liberally. When they are sick in body, people forget their caste, and, for the time being at least, broken bones will level all distinctions. At one time, for two months in the same room, a young Brahmin with two broken legs, a Sudra with a fractured skull, and a Shanar with a fractured thigh and two broken arms, the result of a fall from a Palmyra tree, all lived together quite happily. The Brahmin and the Shanar had their mothers, the Sudra his wife, with them, and there were besides patients of other castes who stayed a shorter time; they all made good recoveries, and left the hospital very thankful for the attention they had received.—*Rev. S. Mateer.*

HEATHENISM SHAKEN.—At a recent Missionary meeting in England, the Bishop of Madras said :

“Heathenism has been shaken in India, and the Missionaries are much struck by the changed behavior of natives, especially of Brahmins. Instead of objecting to what the Missionary says, they now acknowledge its truth. One Missionary visited recently a place of pilgrimage. A

few years ago it took seven Brahmins to prepare the chaplets of leaves worn by the numerous worshippers; but he found their numbers so greatly reduced that one Brahmin can now do all that is needed. Many natives say to me, 'We believe that your Christianity is true;' and I am persuaded that there are tens of thousands who would gladly be Christians, but they hold back, fearing to be cut off from intercourse with their relations. They are not satisfied with their own idolatries; and have made, in the Brahmo-Somaj, an effort to find something which will satisfy the needs of the Hindus without requiring them to become Christians. It was stated that this sect had seventeen chapels, and that they were going to send Missionaries to Bangalore and another place in the Madras territory. This is a call to us to offer them what alone can satisfy the human soul. Another feature is the growing desire of natives that their women should be educated. Wealthy natives give money to establish schools. Many would like this English education without Christianity, but many have a secret feeling that Christianity is true, and would gladly receive our Christian ladies.

THE HOLY CITY OF THE SIKHS.—Of Umritsur, the largest city in north-western India, the Rev. J. A. Merk, of the Church Missionary Society, writes:

The largest firms in Paris and London have their agents in Umritsur. A feature of much greater importance, however, belongs to Umritsur, owing to its being the centre of the Sikh religion. At this religious centre a splendid temple stands in the midst of a beautiful artificial lake, 150 paces square. The latter is used for cleansing purposes, without which neither a Sikh nor a Hindu will take a meal. Hundreds of Sikhs and Hindus may daily be seen bathing in this lake. The water is clear and fresh, and deep enough to drown a man. It is surrounded by a promenade, planted with trees, and paved with marble. Across the water there is a little bridge leading to the temple. This edifice is built of marble, and inlaid with flowers and arabesques of agate, malachite, and other stones. The temple is a four-cornered building, out of the roof of which rise many golden cupolas. In the principal room of the temple is the "granth," the religious book of the Sikhs. This great relic takes quite the place of an idol: wrapped in a silk handkerchief, it is carefully locked up in a beautiful box. The Sikh bows himself before it, and will never approach it with shoes on his feet. No Sikh in Umritsur will pay a visit without first bathing in the lake and paying his respects to the granth, and also making his offering of copper or silver coins to it. By this means the priest gets a considerable profit. Before the arrival of the Missionaries this was even more the case, but now the priests have lost much of their influence.

THE HEDGE OF RICHES.—That which is presented to God, is neither

lost, nor unfruitfully bestowed, but sanctifies the whole mass; and he by receiving a little undertakes to bless all. In which consideration the Jews were accustomed to call their tithes the hedge of their riches.—*Hooker.*

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" Mrs. Morris, for W. Af. Record.....	1 00			
" Mrs. Martin, for W. Af. Record.....	1 00			
" Mr. Greenough, for W. Af. Record .....	1 00			
" Special for passage money of Hugh Toomey.....	50 00			
" E. Palmer.....	1 00			
<i>Rockdale</i> —Calvary .....	25 00			
PITTSBURGH.				
<i>Pittsburgh</i> —St. Peter's, a S.S. class .....	4 52			
<i>Mt. Washington</i> —Grace .....	9 50			
<i>Washington</i> —Trinity .....	23 71		37 73	
RHODE ISLAND.				
<i>Cranston</i> —St. Bartholomew's.....	9 51			
<i>E. Greenwich</i> —St. Luke's, for Af-rica, a memorial offering .....	3 25			
<i>Providence</i> —Grace, for China.....	40 00			
" R. H. Ives, Esq., Special for China .....	300 00			
<i>Warren</i> —St. Mark's Brotherhood .....	32 25		385 01	
SOUTH CAROLINA.				
<i>Abbeville</i> .....		5 00		
<i>Beaufort</i> —A friend, for China .....		5 00	10 00	
VERMONT.				
<i>Factory Point</i> —E. L. Wyman.....		5 00		
VIRGINIA.				
<i>Alexandria</i> —Christ .....	25 00			
" St. Paul's .....		5 00		
<i>Amherst. C. H.</i> —Lexington Par...		5 00		
<i>Albemarle Co.</i> —Christ .....		8 50		
<i>Charlestown</i> —Zion, for Rev. Mr. Hohing's School \$8.75; friends for Africa \$2 .....	10 75			
<i>Fredericksburgh</i> —St. George's .....	52 65			
<i>Greenwood</i> —Emmanuel, for China .....	4 75			
<i>Hanover</i> —Emmanuel .....	6 50			
<i>Hedgesville</i> —Mt. Zion S. S.....	12 44			
<i>Lynchburgh</i> —A friend .....	2 00			
<i>Lunenburg Co.</i> —Mrs A. S. Nez- bitt .....	5 00			
<i>Middleway</i> —St. Andrew's, for China .....	5 00			
<i>Norwood</i> —Misses Crawford .....	4 00			
<i>Oak Grove</i> —B. C. F .....		1 00		
<i>Petersburgh</i> —Grace, add'l for Chi-na .....		10 00		
<i>Prince Geo. Co.</i> —Merchants' Hope Ch., for China .....	33 82			
<i>Rappahannock</i> —In Mem. of Willie G. Thornton .....	9 00			
<i>Richmond</i> —Grace S. S.....	3 00			
<i>Smithfield</i> —Christ, for China .....	8 00			
<i>Theol. Sen'y-W.</i> .....	2 00			
<i>Wytheville</i> —St. John's, for China .....	12 27		225 08	
WASH. TERR.Y.				
<i>Olyn.pia</i> —Lenten Savings.....	1 50		1 50	
WESTERN NEW YORK.				
<i>Rochester</i> —St. Mark's School .....	5 00		5 00	
WISCONSIN.				
<i>Milwaukee</i> —St. Paul's .....	27 50		27 50	
MISCELLANEOUS.				
<i>Washington, D. C.</i> ) Collections at				
Wilmington, Del. ) Del. Meetings	133 72			
A friend .....		1000 00		
F. S. W .....		3 00	1136 72	
LEGACIES.				
<i>Poughkeepsie</i> —Est. Alice Knill .....	1517 00	1517 00		
			\$12,147 32	
Receipts from Missionary Boxes .....			1250 97	
Amount previously acknowledged .....			67,768 21	
Total from Oct. 1, 1870.....			\$81,166 50	

**CORRECTION.**—The \$25.00 credited to Worcester Parish, Diocese of Maryland, should have been credited to the same Parish, Diocese of Easton.

RECEIPTS FROM MISSIONARY BOXES, MAY, 1871.

# Commission of Home Missions to Colored People.

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JULY, 1871.

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*RALEIGH, N. C.*

ST. AUGUSTINE'S NORMAL SCHOOL—REV. J. B. SMITH, D.D.

SOME of our scholars have left for the term, which will close in three weeks, to assist their parents in work.

A Committee of the Board of Trustees held an examination, a week or two since, of the school, preparatory to the meeting of the Board, during the Convention. They examined classes in Mental Arithmetic, Natural Science, English Grammar, Algebra and Latin, and expressed themselves highly pleased. The pupils acquitted themselves admirably, and gave me great satisfaction.

The school, during the past term, has been more successful than ever before, in the number and progress of the pupils.

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WE are in frequent receipt of appeals for the services of teachers and for aid with which to sustain them. We select the following from several as best illustrating the nature of many sections of the widely extended field, and the encouragement which those willing thus to labor are likely to meet with.

“ Believing that this portion of Florida is one of the best fields for your operations, I write to call your attention to it. About ten thousand colored people reside in this county, most of them brought here in old times as slaves, to till these rich lands. They are very religiously inclined. They hold frequent meetings, continuing them often till long after midnight, and mingle with Christianity the superstitions and ceremonies of African fetishism. In their strange dances, the most nervous of them go into the most frightful convulsions. I have seen as many as six holding on to one person in a fit of this kind. Charms and amulets are not uncommon. Since their freedom, they have generally separated from the whites

in religious matters, and now the blind lead the blind. The preaching is not seldom, unintelligible gibberish, belonging to no language known among men, and the Scripture interpretation so wild and droll, that we may both weep and laugh; to such a degree, that I have never left one of their meetings without a feeling of the deepest sadness at such perversions of religious sentiment. If left to themselves, without the helping hand of Christians, this people must retrograde in all respects.

"And yet the colored people are teachable and tractable by strangers, while they keep aloof from others—refusing to receive instruction from the native whites in any form; and while civil in their demeanor, yet regarding them and their movements with extreme suspicion.

"Their Christianization must, therefore, for the present, come from *without*. The children are bright, eager to learn, and the parents readily make many sacrifices to send them to school. In the past winter a school in this neighborhood had seventy pupils, many of them walking five miles to attend. The Sunday school is well attended. Sectarian feeling is not yet developed, the people appearing to have little preference, and rarely asking to what denomination a teacher may belong.

"I believe an earnest missionary, devoting himself to the secular and religious instruction of this people, could gather them into schools and churches in very large numbers. Such a person would meet with no opposition from any source, but would find aid and sympathy from almost all.

"Very much could be accomplished here with comparatively small means. Of course, such should be a practical missionary and an efficient teacher, who could, if inclined, and really *necessary*, accept a position under the common school system. For, in this way his income would be much enlarged.

"The people themselves also will contribute several hundred dollars each year in provisions, labor and money, to which may be added a piece of land and house rent free. Thus could he sustain himself, and build up a religious community about him.

"If your Commission will send us such a teacher, of some experience—an energetic man, filled with the Christian spirit and willing to rough it for two or three years—I myself will render additional aid, though there will be no lack of friends from those already here and the numbers moving in.

"The ground is unoccupied, and open to any who will take possession.

"It is earnestly hoped that this appeal may be heeded. The field in Florida is more easily reached than the field in Africa, and presents the strongest possible claims upon the American philanthropist and Christian. If it be important to win over any of the children of Africa to religion and civilization, how much more so is it to win over these their

descendants, who have power to place legislators in the Congress of the United States, and who control, to a certain extent, the destinies of our country."

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WE take pleasure in quoting from a late address of one of our faithful Colored Missionaries :

" The general history of my people must be well known to all, but how low they are sunk as a whole in the depths of ignorance and degradation—how widespread is the moral and spiritual destitution which prevails among them—and how real and absolute the need of help from without, cannot be adequately conceived but by those who take the trouble to witness for themselves, and to enquire strictly into the particulars which surround and characterize them socially and religiously.

" Their religious faith is too often a monstrous compound of the absurd and extravagant superstition of ages long past, with only here and there a ray of Gospel light. The influence brought to bear upon them from without, is not always of a nature tending to better the condition of things. Socialists, skeptics, flatterers, political aspirants, and false teachers of every shade of opinion, are gaining the position, which devotion, zeal, and popular power will always secure. These are in the position which the Church of CHRIST should occupy, and which she will and must occupy, if her Clergy and Laity recognizing their responsibility, work together with zeal and earnestness.

" The most strenuous efforts are to be made. Our enemies are ignorance, superstition, crime, and the pernicious influence of false teachers. Success requires all our energy, backed by the assistance of our friends both at home and abroad.

" The necessity for aid from without, arises from our own educational deficiency, and from the smallness of our pecuniary resources to meet the demands which the condition of affairs makes on us.

" Even in the most flourishing cities and populous districts of the South, thousands and tens of thousands have no knowledge of the LORD's Prayer, and still less of the Articles of the Creed; and who, if asked to repeat the Ten Commandments, would reply as the Ephesian disciples did to St. Paul—when questioned concerning the HOLY GHOST—we have not so much as heard whether there be any Ten Commandments. It is easy to perceive that in this state of affairs crime is receiving careful nourishment. The vows of matrimony are shamefully disregarded, moral and social evils of every sort predominate, and the most painful feature of all is the perfect indifference, if not self-satisfaction, with which all these things are customarily done.

" But we have no means of our own wherewith to do this great work. We must build temples, where every one—the working man, the

stranger as well as the home-born, the poor as well as the rich shall find a welcome; houses whose doors must not be shut at any time to offices of prayer and thanksgiving.

“Surely, then, it is the duty of the whole Church to identify itself with this great work, and Church people should individually feel the solemn responsibilities which attach to them for the proper performance of the same.

"You can help us by your labors for our good. Your young men and young women can come over and help us with the superior intelligence they have acquired; they can help us by imparting the healthy doctrines of moral and religious truth. They can help us by their earnest prayers to God in our behalf—by commanding us to the favor of Him, whose work we have to do.

"Can help us by contributing in any shape to the enlightenment of our benighted people—their moral and spiritual elevation—and to the advancement among men of His honor who is the common FATHER of us all."

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People, acknowledges the receipt of the following sums from May 1st, 1871, to June 1st, 1871:

VERMONT.				PENNSYLVANIA.			
Windsor—St. Paul's S. School...	1 35			Philadelphia—St. Mark's Ch.....	50 00		
Factory Point .....	3 00	4 35		“ St. Peter's Ch.....	247 92		
NORTH HAMPSHIRE.							
Concord—St. Paul's School.....	50 00			“ Ch. of the Holy			
Dover—St. Thomas' Ch.....	17 61	67 61		Trinity.....	417 81	715 73	
MASSACHUSETTS.							
Lawrence—St. John's Ch.....	4 00			PITTSBURGH.			
Jamaica Plains.....	50 00	54 00		Franklin—St. John's Ch.....	7 87	7 87	
CONNECTICUT.							
Marbledale—St. Andrew's Ch .....	6 00			DELAWARE.			
Norwich—Christ Ch.....	47 46	53 46		Claymont—From Colored people			
NEW YORK.				of Ascen-ion Ch.....	6 00		
Highlands—St. Philip's Ch.....	14 50			Wilmington—Robert Smith, S. S.			
New York—B., for support of a				of St. Andrew's			
Teacher.....	25 00			Church .....	26 00	32 00	
“ Grace Church.....	375 85			MARYLAND.			
Piermont—Christ Ch.....	2 00			Washington—Delegate Meetings..	176 78	176 78	
Sing Sing—A member of St. Paul's	50	417 85		MICHIGAN.			
DIOCESE OF ALBANY.							
Rensselaerville—Trinity Ch.....	4 93			Dexter—St. James Ch.....	5 00		
Canion—Grace Ch.....	1 50	6 43		“ Van Buren.....	3 00	8 00	
LONG ISLAND.							
Brooklyn Heights—Grace Ch.....	654 92			KENTUCKY.			
Jamaica—C. K.....	5 00	659 92		Louisville—A member of Christ			
WESTERN NEW YORK.				Church .....	5 00		
Rochester—Trinity Ch.....	100 00	100 00		Cayseyeville—St. Paul's Ch.....	2 50	7 50	
NEW JERSEY.				MISSISSIPPI.			
Bloomfield—Christ Ch.....	14 33			Yazoo City.....	1 00	1 00	
Orange—Grace Ch.....	77 25	91 58		Amount previously acknowleded...			
					8,892 71		
				Total.....		\$11,296 79	